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Without Concealment—Without Compromise.

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Signs of Life.

There are cheering indications, that the almost death-like "*quiet*" which has so long brooded over the Society of Friends, (including, of course, both divisions of that ancient and once harmonious people,) on the subject of slavery, is about to be succeeded by a measure of that active interest in the cause of humanity, which betokens spiritual life. Our brother W. C. Rogers, who has been laboring for some time past in Western New-York, in a recent letter, says:—"We are making rapid inroads upon the Friends, so that those who are opposed to abolition in the Societies, are fast finding themselves in the minority. Houses are opened for us, which were never opened before—and those, too, of both branches. The Orthodox, *in this region*, furnish, *at present*, the largest number of opposers; but we have had some large meetings in their houses. We are often bid God speed by lips, that, until recently, were opened only in opposition. A better day is dawning."

During a recent visit to Long Island, we were informed, that a highly esteemed minister of that branch of the Society which is most numerous there, had lately preached against slavery, as well as other prominent vices of the day, with great plainness and fidelity; and the same individual has since made a religious visit to this city, where he bore a faithful testimony in favor of the cause of freedom, to the no small annoyance of some whose Quakerism is only in name and profession.

But, our object in taking up the pen at this time was, to notice an important pamphlet, on Slavery and the Domestic Slave Trade, which has just been issued by the authority of the Yearly Meeting of Philadelphia, composing that part of the Society *not* called Orthodox. Its arguments will not, indeed, be new to those who have read the publications of abolitionists, but they are in the main sound and convincing; and they will reach the minds of multitudes who, perhaps, would hardly deign to examine them, if they had proceeded from any other than a Quaker body. As the editor of the Pennsylvania Freeman well remarks, "The author has evidently availed himself—besides the resources of his general reading—of the labors of some of our standard anti-slavery writers, and has made a judicious use of the material they have furnished him—not copying as a servile imitator, but using to facilitate his own efforts, and strengthen his own position."

Our limits will not allow us to present an analysis of this pamphlet, but we must find room for a few extracts, as specimens of its general tone and spirit. The following remarks respecting the duties and responsibilities of ministers of the gospel are highly important.

"It is in vain, for any, in this age of gospel light, when 'God is calling upon man, every where, to repent,' to attempt to cover these crimes under false pretences; their hope is the hope of the hypocrite, that shall perish. Job viii. 13. It is the duty of all Christians to testify against them, whether they exist in the relation of master and slave, or elsewhere. But in an especial manner does it behoove those who stand in the station of ministers of the most just, most equal, and most merciful religion of Jesus Christ, to abide faithful in their calling, and to 'cry aloud and spare not.'

Does the fear or favor of man, the love of ease, or of filthy lucre, cause some to shrink from the discharge of those highest and most imperative of ministerial duties? We fear that there are not a few among the different denominations of Christians, who, girded, professedly, with the linen Ephod, are unfaithful to the high trust; and even some who despise not 'the gain of oppressions,' nor shake their hands 'from holding bribes.' Great, we fear, will be the condemnation of such. In vain may they answer the Son of Man, saying; 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' The reply must remain to be, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.' Matt. xxv. 45."

After exhibiting some of the prominent features of the slavery which curses the land, and asserting that "THE WHOLE NATION" is implicated in creating and sustaining it, the author proceeds to speak of the remedy. He says—

"Emancipation forces itself upon all minds, as the only radical cure for slavery—the negro slavery of America, fruitful in present, and pregnant with future evils. The moralist sees it debasing the soul of its victim, created for the noblest purpose, to a level with the brute, and corrupting the minds of those who wield its iron sceptre. The Christian beholds its overgrown iniquities, and fears the consequences, for he knows that 'God is just, and will break in pieces the oppressor.' The politician sees it to be an uncompromising enemy to national wealth, dependent as it must be on industry and economy; for the slave is indolent and improvident—producing as little, and consuming as much as he can. He casts his eye over Virginia, who in days past sat as a queen among nations;—he compares her with her sister Pennsylvania, seventy years younger than she, and he finds the latter greatly in advance in population—in the price of her lands—in agriculture, commerce and manufactures—in roads, bridges, and all public improvements:—in short, he sees the land that had 'blossomed as the rose,' converted into a wilderness; instead of the fir-tree, has come up the thorn, and instead of the myrtle-tree, has come up the briar—an everlasting sign that shall not be cut off; for, as he extends his view, he finds the painful truth demonstrated, that whorever slavery has prevailed, the same evils have been inflicted, that have humbled and impoverished the once noble state of Virginia."

After presenting numerous quotations from the work of Joseph John Gurney, showing the effects of emancipation in the West Indies, the author concludes his work as follows:

"George Washington in his inaugural speech to the Congress in its first session, under the new Constitution, in New-York, said:—'In the honorable qualifications of your body, I behold the surest pledges, that the foundation of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of free government be exemplified by all the attributes which can win the *affections* of its citizens, and command the *respect of the world*.' And in his farewell address, he called the attention of the American people to the important truths, 'that of all the dispositions and habits, which lead to political prosperity, *religion and morality* are indispensable supports;' and that 'reason and experience both forbid us to expect, that national morality can prevail to the exclusion of religious principle.'

And the Congress, in their reply to his address in New-York, said:

'We feel with you the *strongest obligation* to cherish a conscious responsibility for the destiny of Republican Liberty, and to seek the only sure means of preserving and recommending the precious deposit in a system of legislation founded on the principles of honest policy, and directed by the spirit of diffusive patriotism.'

The foregoing history of slavery in the United States, shows that these pledges remain, as yet, unredeemed; and the Christian inhabitants of this land—of the Christian world—have a right to expect that Congress and the States will hasten to discharge those high obligations, by adopting such a course of legislation, as will forever wipe off from our national escutcheon the foul blots with which it still remains to be disfigured and disgraced.

The 'religious principle' above alluded to, constitutes the ground work both of national and individual morality. If permitted to have its full effect on the heart, it will render man, in every possible situation, the friend of man: it will change the relation of master and slave from *war* to peace, for its fruits, universally, are 'peace on earth, and good will to men.'

Many of our fellow-citizens of the slave states have experienced its operation, so far as to treat their slaves with a degree of humanity and kindness, and to abstain from fostering the internal traffic by the breaking of family ties. We rejoice at any evidence of mitigation of cruelty in the treatment of the slave; but we should ever bear in mind that the accidents or concomitants of slavery are but a part of the evils involved in the system—that the vesting of arbitrary power in one man over another, lies at the root of the corrupt tree. The question, therefore, being not one of treatment merely, but of principle, no compromise should be made with this iniquity on the score of kind usage, while man is held as the property of man.

Let the influences of this 'religious principle' before adverted to in its partial operations, extend and prevail among our southern brethren, and all their mountains of difficulty will 'skip like rams, and their little hills like lambs,' and the fetters of the slave will be burst asunder. Their waste places will be rebuilt, their wilderness will become Eden, their desert like the garden of the Lord. 'Joy and gladness will be found therein, thanksgiving and the voice of melody.'"

A Response.

The editor of the Pennsylvania Freeman, alluding to the hope expressed by us, that the abolitionists of that State would come up to the help of the Parent Society in its time of need, thus responds to our appeal:

"We take shame to ourselves that this hint should have been necessary—that we have not before called the attention of our friends to the just claims of the American A. S. Society, and reminded them that a share of their contributions to the common cause, ought to go to sustain our faithful, firm, and self-denying fellow-laborers of the National Executive Committee, in the responsible station in which we have helped to place them."

We state, with pleasure, that our friends in the Keystone State have already afforded us some relief, by assuming a debt of $100 00 due from us to one of her citizens for money generously loaned several months ago. But, while we are thankful for this token of friendly feeling, we must still cry, "*give! give!*"

An Old Story.—The friends of Colonization, if they have not the gift of prophecy, are certainly endowed with a remarkable *propensity* to indulge in golden dreams of the future. The prosperity of their darling scheme is generally set forth in terms, which, when closely examined, are found to relate more to what is *expected* to transpire *hereafter*, than to that which has been actually realized. How many times, for instance, have the people been told, that agriculture was *beginning* to excite the attention of the colonists, &c. Here is the same old story repeated, in a recent letter from Governor Buchanan, with as much gravity as if it were a piece of fresh intelligence:

"Agriculture too, is engaging more general attention than ever, and though this important interest is far behind what I could wish, it is now assuming such a position as to attract the notice of all classes; and men of capital are almost *for the first time* devoting their time, and money, to it. *In a couple of years from this time, unless some serious disturbance occurs to change the current of public sentiment and enterprise*, there will be no inconsiderable quantity of sugar exported to the United States. The influence of example, and the positive profits derived from the proceeds of coffee and sugar-growing, will *hereafter* come in aid of our precepts to encourage the preservation of this important interest; and the advancement of agriculture *will no longer be a subject of doubt*."

Prejudice against Color.—The following is an extract from a letter written by Charles Brooks, recently a clergyman in Hingham, Massachusetts, now travelling in France.

"I sit aside of negroes in our lecture-rooms, and see them taking notes. They appear as much like gentlemen as any in the house, and behave so. It is not a strange sight to see a negro and a white person walking arm-in-arm through the boulevardes and churches. A negro lately took the first prize in one of the colleges, where the King's son took the second. The King afterwards invited the conquerer to dine with him, and he did so. This was right and just in the King. I hope the time will soon come, when our country (republican, democratic country) will be likewise just to colored men."

Speech of Mr. Giddings on the Florida War.

(*Concluded.*)

But I intend to pursue this subject further. I shall now show this government—this nation, composed of twenty-six States, some holding slaves, and some denying the right of man to hold his fellow-man in slavery—has been made to *deal in slaves*; to become the *owner* of slaves; that this administration, now just going out of power, has dealt in "human flesh;" that the funds of government, drawn from the pockets of free laborers, have been paid for the capture of fugitive slaves, and the purchase of slaves captured from the Seminole Indians. And for that purpose, I refer to order No. 175, dated at Tampa Bay, September 6, 1837. It reads as follows:—

"1. The Seminole negroes captured by the army will be taken on account of government, and held subject to the order of the Secretary of War.

"2. The sum of eight thousand dollars will be paid to the Creek chiefs and warriors, by whom they were captured, or who were present at the capture, in full for their claim to them.

"3. To induce the Creek Indians to take alive, and not destroy the negroes of citizens who had been captured by the Seminoles, a reward was promised them for all they should secure. They captured and secured thirty-five, who have been returned to their owners. The owners have paid nothing, but the promise to the Indians must be fulfilled. The sum of twenty dollars will be allowed to them for each from the public funds.

"4. Lieutenant Searle is charged with the execution of this order."

This order, taking the negroes "on account of government," bears date on the 6th September. From that time they were to be "held subject to the order of the Secretary of War." On the 7th October this order of General Jesup was approved by the honorable Secretary of War, as may be seen by reference to page 43 of the document just quoted. Thus, sir, we have official documentary evidence that the people of this nation, in their national capacity, became the "purchasers of human beings." The money of our people, of the freemen of this nation, was paid for the purchase of *slaves*.

This fund, most of it collected in the free States, and coming from the hard earnings of *free whites*, was appropriated for the purchase of Indian slaves, and of those who had sought freedom amid the swamps and everglades of Florida: while our most vital interests at the North are abandoned, and even the implements necessary to carry on our harbor improvements have been sold, and the money thus obtained placed in the common fund, and, perhaps, paid for the purchase of these slaves of the South. I hear it said, in an undertone, near me, that the purchase of these fugitive slaves was justifiable and correct. I may differ with gentlemen as to the justice or honor of that proceeding: but I cannot enter into that subject at this time. I would barely say, if the slaveholders wish to have their slaves repurchased, I desire them to furnish the funds, Mr. Chairman, and not thrust their hands into the pockets of your constituents, and mine, to obtain the money to pay for them.

[Mr. Black, of Georgia, desired to be informed whether the member from Ohio alluded to the citizens of Georgia?]

Mr. Giddings resumed. I deny the right of members to interrupt me for the purpose of inquiring whether I allude to *them*, or to their constituents. If the argument does not fit them, why do they attempt to force it on? I alluded to the fact, that money is, and has been, collected in the free States, and used to buy up the fugitive slaves of the South, while our most important interests at the North are abandoned.

I see gentlemen here who are tremulously sensitive if the word tariff, or harbor, or manufacture, is but mentioned; and I should like to compare the benefits to the nation, arising from the forty millions expended in the Florida war, with the benefits of the thirteen millions expended throughout the U. States for harbor purposes; but I have not time to do it now.

I was speaking upon the subject of retaking fugitive slaves; and I think it due to the people of the nation, that they should be informed of the assidious manner in which our troops pursued the business of catching slaves.

In a letter, dated at Tampa Bay, 25th May, 1837, directed to Lieut. Col. Harney, Gen. Jesup says:

"If you see Powel, (Oceola) tell him I shall send out and take all the negroes who belong to the white people.—And he must not allow the Indian negroes to mix with them. Tell him I am sending to Cuba for bloodhounds to trail them; and I intend to hang every one of them who does not come in."

If the negroes, who appear to have controlled the Indians, had quietly suffered themselves to be trailed with bloodhounds, or to be hanged for their love of liberty, they would have well deserved to be slaves. Another important piece of intelligence we have here also. The expenditure of $5,000 for bloodhounds in Cuba was not, as has been supposed, for the purpose of trailing Indians. In this letter we have it officially announced, that they were sent for and obtained for the purpose of catching *fugitive slaves*. I desire the people of this nation to understand distinctly that they are taxed for the purpose of maintaining and supporting slavery in the slave States; that their treasure has been appropriated directly and publicly to that purpose; that our army—many of whose officers and soldiers were bred in the free States, and in the love of liberty—has been employed, by order of the commanding general, in pursuing and capturing fugitive slaves. Nor is that all. The freemen of the North are taxed for the purpose of buying bloodhounds to act in concert with our army, in this degrading and disgusting warfare.

The taking fugitive slaves is regarded, by northern people, as a most ignominious employment: so much so, that scarcely a man can be found who will do it publicly. Yet, it seems that our military officers in Florida were openly engaged in it.

I will now call the attention of this committee to that portion of Gen. Jesup's order, which fastens upon the people of this nation the character of slaveholders, and the *purchasers* of slaves; by which this nation, boasting of its liberty and its regard for equal rights, became a "dealer in human flesh. I refer to that portion of the order which declares the slaves to be "taken on account of government, and held *subject* to the order of the Secretary of War."—On the 24th September, 1837, Gen. Jesup wrote the Commissioner of Indian Affairs, saying—

"The Seminole negroes are now all the *property* of the public. I have promised Abraham the freedom of his family if he prove faithful to us; and I shall certainly *hang* him if he be not faithful."

Mr. Chairman, I think the people of my district will be slow to admit that Gen Jesup possessed the constitutional power, or the right, to make them slaveholders. Some of them, I am sure, will disclaim all title to these slaves, and, like General Taylor, will refuse to have any concern or connection with this transaction. They will, I am confident, deny the right of Gen. Jesup, or of the honorable Secretary of War, to pay out their money for the purchase of slaves. Nor do I believe they will admit the justice or honor of selling the freedom of a man's family for the purchase of his fidelity, as promised by General Jesup to Abraham. If I understand the letter referred to, this Abraham was taken into the service of government, for the purpose of acting as pilot to lead our men to the habitations of other blacks, for the purpose of capturing more slaves and Indians. If he proved *faithful* to our troops, and a *traitor* to his own kindred and friends, then his wife and children—the objects of his affection—were to have their freedom; but if he refused to betray his own people, he was to be hanged, and his family enslaved. Sir, I know not how other gentlemen view this transaction, but I am free to declare that it does not comport with my own views of honor or justice.

But, sir, where are those slaves? Are they set at liberty, or have they been sold into slavery? The purchase was certainly a very extraordinary transaction, and one that will excite inquiry. The slaves remained at Fort Pike for many months. And, if I had time, I would read to the committee a curious correspondence respecting their being employed in such manner as to earn their living, and the like; but I will not detain the committee for that purpose.

The manner in which they were to be finally disposed of seems to have created some uneasiness with the Commissioner of Indian Affairs. In a letter addressed to the acting Secretary of War, dated May 1, 1838, speaking of the purchase of these slaves, he says:

"I would respectfully suggest whether there are not other objections to the purchase of these negroes by the U. States. It seems to me, that a proposition to Congress to appropriate money to pay for them, and their transportation to Africa, could its authority for that course be obtained, or for any other disposition of them, would occasion great and extensive excitement. Such a relation assumed by the U. States, for however laudable an object, would, it appears, place the country in no enviable attitude, especially at this juncture, when the public mind, here and elsewhere, is so sensitive upon the subject of slavery."

Sir, I fully agree with the Commissioner of Indian Affairs. This purchase of slaves by General Jesup, and sactioned by the honorable Secretary of War, has placed the country in no enviable attitude; it has tarnished our national honor, and deeply wounded the feelings of the North. But this suggestion, as to the propriety of the purchase, was made on the 1st May, 1838, and, on the 24th September previous, Gen Jesup, writing Capt. B. L. Bonneville, commanding the Choctaw warriors, says:

"In addition to their pay as soldiers, they (the Choctaws) will have all the Seminole property they capture. And those Indians (the Seminoles) are rich in horses and negroes. The Creek warriors received between fourteen and fifteen thousand dollars for their captures."

Yet, it seems that, some eight months after the date of this letter, showing that the Creek warriors had then *received* their pay, the propriety of the purchase was doubted. I think, however, that the Commissioner of Indian Affairs had good reason to suppose that some excitement might arise from this transaction, by which you and I, and our constituents, as a portion of the people of this nation, became "slaveholders," and purchasers of our fellowmen.

At page 74 of the document last cited, is a list of these Seminole negroes who were sent to Tampa Bay, after being received as "public *property*," by order of General Jesup, at the price of eight thousand dollars. The list contains the name, age, sex, and description of each person. I should like to present it to the people of the free States as a sample of the manner in which the slave trade is carried on under color of this Florida war. But as the list is of great length, I beg leave to give an extract only. It is in the following form:

Names.	*Age.*	*Sex.*	*Remarks.*
Ben,	5 years,	Male,	Son of Elsy.
Molly,	3 years,	Female,	Daughter of Elsy.
Judy,	1 year,	Female,	Daughter of Elsy.

This short extract contains the names of three children, apparently of one family, and all less than six years of age. These children were purchased by our officers as "public property." Sir, what do our people of the free States, or of the civilized world, think of this kind of *Government chattels*? I have no doubt that many a Northern lady will inquire for the mother of those children? This question, I cannot answer. I find in the list the name of Elsy, aged twenty years, said to be the daughter of *Fanny*. I should judge that she was not the mother of the children; but such may be the case. I am led to believe that both father and mother escaped the fangs of the *bloodhounds and the slave catchers*.

But the question recurs, where are those slaves? I have, for more than amonth, had a resolution laying in my drawer, calling on the Secretary of War for information respecting them; but to this hour I have had no opportunity of offering it in the regular course of business, and I felt no hopes of success by offering it at any other time. It may not have been observed by many members, that in the last session of the late Congress, a petition was presented to this House from a Mr. Watson, in which he states that, in May, 1837, he purchased these same negroes, captured by the Creek warriors, of their agent, and paid for them $14,600, and he gives pretty good evidence to sustain his statement. This occurred in May, '38 while the order of General Jesup receiving them as public property was in September previous; and the confirmation of that order was on the 7th October, prior to the time of Watson's *apparent* purchase. Gen. Jesup's letter to Col. Warren, saying that these warriors had received between $14,000 and $15,000, bears date on the 17th October, prior to Watson's supposed purchase. It will be borne in mind that these are official documents, transmitted at the time of their dates. There is also a curious coincidence in regard to *price*. Gen. Jesup said, in October, 1837, that these warriors had then received "between fourteen and fifteen thousand dollars." And Watson says, and gives good evidence to prove, that he paid to these same warriors, $14,600 in May following.—Now, if these Indians got twice paid for those slaves, they were more fortunate in slave trading than they ever were in any other transaction with the white people. Another singular circumstance I will mention. On the 1st May, the Commissioner of Indian Affairs suggested to the Secretary of War, that for the U. States to assume the relation of slaveholders, might create extensive excitement, particularly as the public mind here and elsewhere was so sensitive on the subject of slavery; while Watson's bill of sale bears date only eight days afterwards. On the 9th May, the Commissioner of Indian Affairs requests of the Secretary of War an order for the officer at Fort Pike to deliver these negroes to N. F. Collins, agent for the Creek warriors: while, from other communications, one would think that the U. States never had owned the negroes, although they were taken into possession of our troops on the 6th September, 1837, and kept at the public expense until, and long after, the supposed purchase by Watson.

Sir, this transaction is shrouded in mystery. I have read to the committee a portion of its history; but the whole I think is not communicated by the documents before us. I have an opinion, and I express it as an opinion, founded on official papers, it is true, but it is nevertheless the conclusion of my own mind in regard to the matter. I then suppose that after the purchase by General Jesup, on the 6th of September, and the sanction by the Secretary of War, on the 7th October, 1837, and after keeping these negroes at the expense of the public for eight months, and transporting them to Fort Pike, the honorable Secretary began to entertain doubts whether the public would justify the transaction. He probably felt that my friend here from Vermont, (Mr. Slade,) or the gentleman from New-York over the way, (Mr. Gates,) might not remain entirely silent, "when" (to use the words of the Commissioner of Indian Affairs) "the public mind here and elsewhere is so sensitive upon the subject of slavery;" especially as it was ascertained that there must be an appropriation of money by Congress for the funds that would seem to have been paid long previously. Difficulties appear to have beset him on every side; and I think his feelings were well expressed in a letter to General Arbuckle, dated July 21st, 1838, in which, speaking of this transaction, he says, in very emphatic language, "*the whole affair is a delicate and difficult one*." Just at this time, Mr. Watson, being at this city, was, as it appears from his statements, persuaded by the officers of Government to purchase the negroes, being fully assured that the Indian title was good and valid. The contract was accordingly made, as it appears, with the agent of the Creek warriors, by which he, Watson, paid the $14 600, and relieved the honorable Secretary from his embarrassment, and the nation from the purchase made by General Jesup. The purchase was effected in "this market," with the approbation of the high officers of State, and in the midst of a Christian community. Now, sir, in order that I may be understood, I will leave the purchase and sale of the slaves for a moment, and ask the patience of the committee while I relate the brief story of their travels and peregrinations. They were sent from Florida immediately after the order of the 6th September, 1837, to Fort Pike near New Orleans. Here some sixty of them were detained by a pretended claim, set up by persons living in Georgia, who insisted that this "public property" was their own proper goods and chattels; while General Gaines, who appeared better versed in the law of nations and the military code than he is in the slave trade, boldly claimed them "as prisoners of war." Yes; Mr. Chairman, these negroes, declared by one commanding general to be "the property of the public," were boldly asserted by another to be "prisoners of war." In the meantime, a Lieutenant Reynolds was deputed to conduct the emigrating Indians to their home west of the Mississippi. Among the Seminoles were these slaves, who had been the subject of capture and purchase, yet remaining at Fort Pike, all under the charge of Lieutenant Reynolds. To him Mr. Collins, agent for the Creek warriors, and acting, as Watson says, for him, also attended by Watson's brother, applied to get possession of the negroes, and presented the order of the Secretary of War for their delivery to Collins. There is some difference in the relation of Collins and that of Lt. Reynolds. Mr. Watson says distinctly that Gen. Gaines and Lieutenant Reynolds both refused to obey the order of the honorable Secretary to deliver over the negroes. Gen. Gaines appears to have declared them "prisoners of war," and ordered them to be sent to the place assigned the Seminoles west of the Mississippi; and Lieutenant Reynolds, punctilious in the discharge of his military duty, "took the responsibility," and started on his way with Indians and negroes, both slaves and freemen. He landed his charge at Little Rock, in Arkansas, to which place he was followed or attended by Collins; who, faithful to his trust, determined to get the negroes. At that place he again demanded them of Lieutenant Reynolds. But a difficulty now interposed, for that officer had not military force sufficient to hold the Indians in subjection, if irritated by an attempt to deliver over the negroes to Collins, to be brought back as slaves to the white people. He, therefore, called upon the Governor of Arkansas for troops to enable him to effect that object. But Governor Roane, thinking the safety of the people of his State more important than the slave trade, refused all military aid, and required Lieutenant Reynolds to proceed forthwith on his way to the territory assigned to the Indians. In his answer to Lieut. Reynolds, he says: "Had the Government intended to dispose of these negroes to the Creek warriors, it should have done so in Florida, and not bring Indians and negroes to Arkansas, the vicinity of their future residence, and irritate the Indians to madness and turn them loose upon our frontier when we have no adequate protection. The massacre of our citizens would be the inevitable consequence." "Your immediate departure will insure peace, and avert the outrages you had such good cause to expect." Thus, Mr. Chairman, you see that we were brought to the very verge of a war west of the Mississippi, by reason of the efforts of our officers to maintain slavery and the slave trade.—But Collins, who, so far as the public documents speak of him, was the agent of the Creek warriors, now applied to these same Creek warriors for possession of the negroes. This, sir, is another curiosity. The negroes were taken west among the very Indians who originally captured them, and in whose name the Government officers and Collins were trying to obtain possession of them. But these warriors, having received the $14,600 in "the better currency," showed no disposition to interfere any further. Indeed, they said that they had sold the negroes, and that the U. States had possession of them, and that the Creeks were under no obligation to interfere any further in the business. But Collins, ever faithful to his trust, remained in that country, and a correspondence took place between him and the honorable Secretary of War, and other officers of Government, in regard to the measures to be adopted in order to get these negroes back into slavery. Orders were sent to Gen. Arbuckle, and councils of the Indians were called; the Indians, however, showed but little disposition to aid their white brethren in enslaving those who had gained their liberty by such a concatenation of circumstances. In short, sir, they showed almost as much insensibility to the claims of our slaveholders, as our more civilized friend, John Bull, has so often evinced; excepting, always, that the Indians civilly answered all questions on the subject, while I believe the British Government has never condescended even to hold any correspondence whatever for delivering up fugitive slaves. But, sir, while the Indians appeared thus insensible to the appeals made to them in behalf of slavery, the negroes themselves appeared perfectly callous to all entreaties. The Indians would not deliver them up, and the negroes appeared to have become suddenly impressed with the belief that they could take care of themselves. They now felt themselves restored to that liberty of which they had so long been unjustly deprived. Indeed, it appears that the negroes were thoroughly convinced of the perfect safety and propriety of "*immediate emancipation and of Western colonization*." They, at all events, appeared determined to give to the world some practical demonstrations on these subjects; and, sir, I believe they are yet carrying out that determination.

Thus, you see, Mr. Chairman, that the efforts of our honorable Secretary of War, and of other officers of the Government, failed to bring those negroes back to a state of slavery, and the agents of Watson were compelled to return without the negroes.

But in the meantime, Mr. Watson's money *was gone* and the *negroes were gone also*. He had bought the negroes, as he says, upon the assurance of title held out to him by the officers of Government. These officers had exerted their utmost skill to get the negroes for him, but all had failed; and Mr. Watson then applied to Congress for compensation for his loss. The Commissioner of Indian Affairs and the honorable Secretary of War both recommend the claim to the favorable consideration of Congress, and urge us to make the appropriation. Of the propriety of doing so, I shall say nothing at this time. I hope to do my my duty on that subject when it comes before us. My object now is to show the manner in which the officers of this Government have attempted, not only to make us, in our national character slaveholders and slave traders, but to make the freemen of the North pay this purchaser for slaves *which he could not catch*. I will beg leave to give the opinion of the Commissioner of Indian Affairs, in his own words. In a letter to the honorable Secretary of War, dated July 1, 1840, speaking of these negroes, he says: "Any attempt at *enforcing* a claim to them under the Creek warriors, would, perhaps, have resulted in a *conflict*; and, as the hazard of such an issue prevented the use of more than persuasive means, I think General Watson has a just claim on the United States for the money he paid, and interest." This, sir, is the logic of the Commissioner of Indian Affairs, and that same opinion is endorsed by the honorable Secretary of War. I have stated, and I think have shown from authentic documents, that the war in Florida originated in attempts by our executive officers to support and maintain slavery; that it has been renewed and carried on for that purpose; that the money of our nation has been paid for the purchase of fugitive slaves and of Indian slaves. To these I now add the fact that those officers deem it just that we should pay for slaves which the owners *cannot obtain*.

When I obtained the floor, I intended to have called the attention of the committee to the manner in which this war was renewed after Gen. Macomb's treaty of peace in 1839. But I have already detained the committee too long, and I will only say that, if the public papers are to be accredited, the people of Florida held meetings for the purpose of protesting against that treaty, for the reason that it permitted the Indians to remain in Florida; and they urged that the territory occupied by them would afford a harbor for *runaway slaves*. Of course the war was renewed, and continues, and, like a mighty maelstrom, draws within its vortex and swallows up the immense resources of the nation. For a period almost equal to that of our Revolutionary war, the people of the Northern States have been taxed for the purpose of carrying on this contest, directed principally against the fugitive slaves in Florida. To this war the feelings, the principles, the interests, the honor of the free States are opposed; yet, sir, they have been, and still are, compelled to furnish means for its prosecution. Revolting as the trading in slaves is to the feeling of our Northern people, they have been constrained to supply the means of purchasing their fellow beings. Holding, as the people of the North do, "*these truths to be self-evident, that man is born free, and is endowed by his Creator with the inalienable rights of liberty*," they have been obliged to furnish money to pay for the recapture and re-enslaving of those who, fleeing from the power that oppressed them, had sought in the wilds of Florida those rights to which, by the laws of nature and of nature's God, they were entitled.

Sir, I am anxious to see a period put to these abuses of Northern rights. I desire to see this war terminated at the earliest possible moment; but I fear it will not be accomplished by the method proposed by the gentleman from South Carolina. My own opinion is that all attempts to remove the Indians and leave the negroes will prove abortive. We are told that the negroes control the Indians. With those negroes, an unconditional surrender to us would be a voluntary separation from their relatives and families, and slavery for life. They will probably perfer death to such an alternative. Of course the war will continue until the murder of those people by our army shall proclaim peace to Florida, who refuses peace upon other terms. For one, I am prepared to send all who will surrender themselves as prisoners of war, to the western country, under the pledged faith of this nation to protect them in the enjoyment of their lives, their liberty, and their domestic relations; and for that purpose I have prepared an amendment, which I now send to the Chair.

COMMUNICATIONS.

Convention in Eastern Connecticut.

At an Anti-Slavery Convention for Eastern Connecticut, held pursuant to public notice, at Willimantic, in Windham county, commencing on the morning of March 3d, 1841,

Ralph Williams, of Windham, was appointed Chairman *pro tem*, and J. B. Guild, Secretary.

Prayer was offered by C. B. Everest, of Bloomfield. S. L. Hill, J. D. Fitch, and G. W. [illegible], were appointed to nominate officers for the convention, and reported the following, viz.,—

Asa Hinckley, of Mansfield, for President; Ralph Williams, of Windham, Reuben Bishop, of Lisbon, and Daniel Stewart, of East Lime, for Vice Presidents; J B. Guild, and C. Robinson, of Willimantic, for Secretaries. Report adopted.

On motion, it was voted, That all persons, who agree with us in principle, be invited to sit with us and participate in our deliberations.

Wm. Cox, E. D. Hudson, G. W. Benson, L. P. Rowland, and Ella Dunham, were appointed to prepare business for the convention.

George S. Burleigh was appointed to make out a roll of the convention, and reported the following members, viz:

[We omit the roll for want of room, presuming that its publication is not important. It contains the names of 201 persons, from a large number of towns.]

Mr. Booth, teacher of the Amistad captives, entertained the convention with some interesting remarks respecting them, and read a copy of a letter to John Quincy Adams, which he stated was composed by them.

Adjourned to 2 o'clock, P. M.

Afternoon Session.

Prayer by William Coe.

The Business Committee reported the following series of opinions, which were accepted:

Opinion 1. This convention fully concurs in opinion with Rev. A. A. Phelps, "*That the system of American slavery is robbery and wrong, and a public offence against God and man, and the slaveholder, be he Christian or Infidel, saint or sinner, minister or layman, is a robber and wrongdoer, of the* WORST POSSIBLE CHARACTER, *and every where ought to forfeit his character and standing in society.*"—[See reply to Clerical Appeal, by A. A. Phelps.]

Opinion 2. We fully concur in belief with Reverend Dr. Nelson and James G. Birney, Esq. "That the apologies of northern ministers and churches operate like laudanum upon the consciences of slaveholders, to quiet them, and help them believe the system right; and by so doing, the American church and clergy, constitute the great bulwark of American slavery."—[*See Dr. Nelson's Letter and Birney's pamphlet, published in England.*]

Opinion 3. We concur in opinion with Reverend R. J. Breckenridge, "That an immediate and thorough reformation ought to take place in the church and ministry; that they ought to be purified of slavery, and her handmaiden prejudice; and if reformation do not begin in the house of God, assuredly judgment will begin there, for the mouth of the Lord hath spoken it."

The first opinion was sustained by Wm. L. Garrison, I. Codding, E. D. Hudson, Abby Kelly and others, and unanimously adopted.

The second opinion was sustained by C. B. Everest, I. Codding and W L. Garrison, and adopted.

The third opinion was discussed by A. Kelly and S. M. Booth, and adopted.

The Business Committee reported the following resolutions, which were accepted by the convention.

Resolved, That slaveholders and their apologists ought not to be recognized as within the pale of Christianity.

Resolved, That all who would be true to Christianity and to the slave, should bear an open and unequivocal testimony against all those ministers, churches and ecclesiastical bodies, that in any manner apologise for slavery, or endorse the religious profession of any who retain human beings in servile bondage.

Resolved, That those professedly christian and benevolent institutions, such as Missionary, Tract and Bible Societies, which exclude three millions of slaves, who are heathen in our own land, from their map of Mission, Tract and Bible efforts, are guilty of gross inconsistency, and deserve severe condemnation.

Voted, That Messrs. Garrison and Codding be invited to address the convention in the evening upon the foregoing resolutions.

Adjourned to half past 6, P. M.

Evening Session.

Prayer by R. W. Allen.

The Convention listened with much interest to the able addresses of I. Codding and W. L. Garrison, and unanimously adopted the resolutions which were reported and accepted at the close of the afternoon session.

Adjourned until 9 o'clock to-morrow morning.

March 4—Morning Session.

Prayer by S. M. Booth.

The following resolutions, reported by the business committee, were accepted:

1. Resolved, That it is the opinion of this convention, that the doctrine which has been advanced in certain quarters, that slavery is the creature of law, sustained by law, and created by political action, and that slavery must necessarily be abolished by law and political action, *is fallacious*; that American slavery is the creature of a corrupt public sentiment, and the slaveholding code is but the outward evidence of inward corruption; and that the great instrument to be used for the overthrow of this unrighteous system is the *faithful application* of the *truth* to the *consciences* and *hearts* of the people.

2. Resolved, That it would be in diametrical opposition to all their former professions and pledges, and in the opinion of this Convention, exceedingly detrimental to the interests of our sacred enterprise, for abolitionists to organize themselves into a distinct political party.

3 Resolved, That this Convention would enforce upon the anti-slavery voters of the country the duty of making the cause of bleeding humanity paramount at the ballot-box, and of voting for no man for any Presidential, Congressional, or Legislative station, who is the enemy of that cause.

The above resolutions upon political action were discussed during the morning and afternoon sessions, by Codding and Booth in the negative, and Gillet and Garrison in the affirmative.

On motion, it was voted, that when this Convention adjourns this evening, it adjourn to meet to-morrow morning, at 8 o'clock.

Adjourned to evening, half past 6 o'clock.

Evening Session.

Prayer by R. M. Allen.

Discussion continued by I. Codding, who was replied to briefly by A. Kelly and G. W. Benson; and the following letter of Horace Cowles, Esq., of Farmington, (now deceased,) was read by G. W. Benson:

Farmington, January 19, 1841.

George W. Benson:

Dear Sir:—I apprehend, from my best recollection, that no such interval of absence and of silence has occurred since the time of our first meeting, three years ago, as has come over us during the year just closed.

I am well aware that the seeds of jealousy, of discord and division have been abundantly sown, and have taken deep root in certain quarters of the anti-slavery field, within the last two years, and that, in consequence, our glorious cause has been greatly retarded in its progress—its enemies allowed and encouraged to triumph—and its friends called to weep in secret places for the pride and inconstancy of those who once seemed to run well in the "abolition host." Perhaps the discipline which we are now receiving, though severe, may prove salutary, and the schisms and divisions be the means of disseminating, far and wide, the principles, or at least the fact of the existence of the despised and disorganized abolitionists. Removed, as I am, at a distance from the centres of disorganization, having few opportunities of an interchange of views with those with whom I used to take counsel in matters concerning the welfare of the enslaved, it has been my aim to gather from professedly anti-slavery papers such light as they have been recently shedding upon the subject.

From what I gather by consulting the sources of public information, the anti-slavery cause is evidently advancing in the old world and new, in spite of the opposition of its enemies, and the aid of false friends. The act of reducing or holding men to be property, which, a little while ago, was apologised for by all but abolitionists of the most ultra stamp, has come to be almost universally regarded, by men of intelligence and of principle, as a sin against God and man. And though some seem unwilling to go so far toward fanaticism and ultraism as to teach, or even to admit, that this particular form of sin should be immediately repented of and forsaken, according to the requisition in case of common and unprofitable sins, I see evident signs of amendment in some quarters, regarding this matter.

How long the division among anti-slavery men will continue,

The following resolution was then offered by G. W. Benson, and unanimously adopted.

Resolved, That in the recent death of HORACE COWLES, of Farmington, the anti-slavery cause has sustained a serious loss, and that his name should be held in endearing remembrance by abolitionists, for his faithful adherence to the anti-slavery enterprise from an early period, without regard to his reputation, interest, or personal safety.

The following was also unanimously adopted.

Resolved, That the thanks of this Convention are due to the proprietor of this house for the obliging manner in which he has accommodated the Convention, and to the people of Willimantic for their kindness in entertaining the delegates.

Francis Gillett offered the following resolution:

Resolved, That in the opinion of this Convention, Ichabod Codding is exculpated from all the charges brought against him, during the sitting of the Convention, reflecting upon his moral character.

W. L. Garrison then offered the following amendment—to strike out all after the word resolved, and insert, instead thereof, That the language used and the spirit exhibited by Ichabod Codding last evening, relative to our sister Abby Kelly, "in allowing herself to be placed upon a committee at New-York with two men, one married and the other unmarried, to go into an upper loft for the inspection of anti-slavery publications," are deemed by this Convention to be worthy of severe condemnation.

During the morning, and *after the question on the amendment was called for*, 55 persons, resident in Willimantic, requested to be enrolled as members of the Convention, *all of whom voted against the amendment*. 34 others, whose names were on the original roll, also voted in the negative.

Five persons had their names enrolled, and voted in the affirmative. And 41 others, whose names are on the original roll, also voted in favor of the amendment. The amendment was therefore lost—Yeas 46, Nays 89.

The resolution was then adopted, without amendment.

The following resolution was then offered:

Resolved, That this Convention hails with high satisfaction the equal co-operation of women in the anti-slavery cause, and that it most cordially approbates the course of Abby Kelly in this State, for the overthrow of American slavery.

Question on the adoption, affirmative 53, negative 72.

Convention then adjourned *sine die*.

Attest, G. B. GUILD, C. ROBINSON, } *Secretaries.*

The Le Roy Convention—Gerrit Smith.

No. III.

WATERLOO, 2d mo. 11, 1841.

N. P. ROGERS:

Dear Friend—The ground taken by brother Smith in relation to voting is, that it is a sin to vote for a slaveholder or a pro-slavery man. But why is it not equally so to vote for an anti-Sabbath man? Perhaps he will say it is; and if so, how will he excuse himself, if he voted the Birney ticket, or the 7,000 who did? for it is well known that Thomas Earle does not believe in the sanctity of the Sabbath. That this is a parallel case, so far as *principle* is concerned, is evident. The institution of the Sabbath is considered sacred, and some of our laws recognize it as such. It is just as much a violation of principle, then, to place a man in office, who does not believe in the sanctity of the Sabbath, and who would not throw the shield of law around its observance, as it would be to place another in the same position who recognizes the rightfulness of the existence of slavery. The violation of the Sabbath may not be considered so heinous an offence as turning a man into a *thing*—robbing him of the "impress divine," stamped upon his brow by his Maker, and placing him on a level with four-footed beasts and creeping things: and what if it is not? The argument is not thereby affected in the least. If culpability is *necessarily* incurred in one case, it is in the other;—each act equally sanctioning the wrong persisted in by the candidates. How, on the "third party" philosophy, can William Goodell justify himself in voting for J. G. Birney? He believes the military system is wrong, equally so with the system of slavery; yet, with this belief, he supported Birney, who believes the military system is right. Was he not as guilty as those who voted for a slaveholder? The doctrine of "mental reservation," will hardly satisfy his cool and discriminating judgment. I think, on the "third party" philosophy of voting, nothing would be hazarded in saying, that there were not a dozen men in their ranks who did not violate moral principle at the last election.

It is not true, that it is *necessarily* a sin to vote for a slaveholder, any more than it is necessarily a sin to vote for an anti-Sabbath, or anti-Temperance man, or an infidel; and no one will say it is necessarily a sin to vote for an infidel, unless he takes the ground, that such a person is not eligible to office in this government, which every one knows would be fallacious; christian character, or theological creeds, not being considered by the laws of this nation, or the genius of our government, as necessary qualifications for office. It cannot, therefore, necessarily be a sin to vote for an infidel, it being clear that whoever is *eligible* to office *may* be placed in that office without any moral turpitude being attached to those who placed him in that position. Is not a slaveholder eligible to office in this government? Will any one deny that George Washington was eligible to the office of the Presidency? If he was, then it is clear that a slaveholder is eligible to office; and if this is true, then we *may* cast our suffrages for him without doing wrong; for it would be the height of absurdity, to admit a man is eligible to office, and at the same time say it would necessarily be wrong to place him in that office. What would this principle of voting lead to, if carried out? It assumes that *no* man, who is not correct on every great moral question, which comes within the legitimate scope of legislation, is a suitable candidate for our suffrages. It goes still further. It requires that that candidate should be a "just" man, "one who would rule in the fear of God." Of course, no man who is not "just" has a right to hold any office in this government; and if an individual who is not "just," or a christian, can hold no office, then he has no right to help place *another* in office; in fine, he can have nothing to do with this government, at least so far as its administration is concerned. We have, then, the spectacle presented, of a government, in theory, under the *exclusive* control of christians—a pleasing one, to be sure, but one, I venture to predict, which will never be exhibited in practice, so long as sin finds a resting place in the heart of man; and when this ceases to be the case, there will be no need of civil government. Indeed, it is admitted, on all hands, that, were all christians, the necessity of civil government would be done away; so that the only necessity for it arises from the fact, that mankind are corrupt, it being necessary that those who will not yield to the immutable principles of right, and obey the precepts of our holy Redeemer, should be restrained by human authority, when their conduct is such as to jeopard the rights and interests of others. But that none, excepting christians, are suitable to exercise this authority, is a proposition poorly calculated to bring the ungodly into their ranks; a proposition, too, to which brother Smith, brother Goodell, and the rest of our third party brethren, would be loath to subscribe. Yet they have adopted a principle of action, which places them in just that predicament.

The grand basis on which is reared the superstructure of third partyism is false, viz. it is *necessarily* a sin to vote for a slaveholder. But, from this it by no means follows, that abolitionists did right in supporting the respective candidates of the whig and democratic parties. It only proves that supporting those candidates was not *necessarily* wrong, and it ill becomes any class of men, especially those who violate the very principles for which they so earnestly contend, to sit in judgment on those who conscientiously believed they were promoting the best interests of the nation—who did *not* vote "against their own conscientious convictions"—who did *not* "just for this once" prove "recreant to their principles"—who did *not* vote "that this mother's groans, and her children's cries, shall yet for four years more, ascend from this blood-stained land, that a Tyler may rule." It ill becomes William Goodell to charge all who are opposed to the "third party" as being non-resistants, or pro-slavery, when he says, "instead of organizing a "*third party*," let us rally *a union of all honest and independent freemen* AGAINST PARTY and AGAINST SLAVERY;" and it is not much less uncharitable for Gerrit Smith to ridicule such men as Lyman A. Spalding and Jonathan Woodard, men who, it is believed, sympathize as deeply with the slave as do our Leavitts and Stewarts. It ill becomes a man, who avers, that "it is a spirit of INTOLERANCE, which, more than any thing else, has separated abolition brethren from each other," and who is so anxious to have abolitionists act "harmoniously," thus to treat his fellow laborers. The man who sanctions a philosophy, which says, in the language of Myron Holley, "*a Christian ministry which would not feel itself compelled to choose and act, with all its prayers, preaching, and power, for one of those parties, and against both the others, could be no christian ministry, and ought to be met decisively, as among the principalities and rulers of the darkness of this world, whom God requires his obedient children to overthrow*," should pause and reflect whether the elements of intolerance are not rankling within his own bosom, and whether that charity which "suffereth long" and "thinketh no evil" should not be more expansive in its character. The man who is willing to fellowship a slaveholder as a christian, recognize him as being worthy of a seat at the right hand of God, and companionship with angels, should, to say the least, be rather more sparing in his rebukes of those who helped to place such a man in civil office, when they honestly thought duty required them so to do.

There are not a few in our ranks who believe it to be wrong to use the products of slave labor, and I am sure there is as *much* ground for this as there is for the belief that it is wrong to sustain a slaveholder for office; yet it would, no doubt, be thought the *acme* of intolerance, by our third party brethren, to brand all who would not refrain from the use of such products as recreant to the principles they profess, and as making a "LAUGHING-STOCK of our holy cause before Israel and the sun."

Truly thine,
P. D. HATHAWAY.

James C. Jackson to W. L. Chaplin.

NORTHVILLE, Feb. 20, 1841.

W. L. CHAPLIN:

My Dear Sir—In the American Citizen of the 16th instant, I find in an editorial article, headed "Le Roy Convention," the following passage:

"But the public would like exceedingly to be informed, whether so respectable and good a man as Governor Seward has at the present time a number of persons in the doing of *small party work* for him, and who are occasionally received at his kitchen door, to be rewarded with crumbs, *old clothes* and the like. And if so, whether *they* are not of the identical *Fanny* s[chool] —the avowed enemies of all church and all State, of [anything] like an *earth-and-time* institution, from the [g]overnment down, to the road and school-[h]ouse. It is believed by many people, that a set of men of this stamp are thus employed, and that, too, under the assumed character of abolitionists, the result of whose labors is disclosed by such assemblages as the Le Roy Convention, and the like."

Now I cannot for a moment think it my duty to let the *public* remain in ignorance, after this public announcement of their desire to be *informed* on this subject. I am perfectly willing to plead guilty to the suspicion that you intended *myself* as one of the persons alluded to; and therefore, for myself and comrades, I ask a reasonable portion of your columns to put you and the public right in this matter, doubting not that you will do us justice when the means are furnished you. I would that the difference between us could be decided on its own merits, rather than upon the merits of its advocates on either side; but as *you* and others have seen fit to make the the issue *there*, we must trouble you with a hearing.

First then, to the *religious* character of the Western A. S. Board. J. C. Hathaway, *Quaker*—I. C. Bronson, *Presbyterian*—O. N. Bush, *Presbyterian*—Reuben Sleeper, *Presbyterian*—L. A. Spalding, *unknown*—Cyrus Thompson, *Presbyterian*—Isaac Post, *Quaker*—Elias Durfee, *Quaker*—Richard P. Hunt, *Quaker*, I believe—W. H. Stanley, *Presbyterian*, I believe—Asa Warren, *Presbyterian*. So much for the *religious* character of the gentlemen composing the "Western New-York Anti-Slavery Board."—Their *moral* character is too well known to require defence from me, they being well known as among the first men in Western New-York for their devotion to the great moral enterprises of the day.

Now, my dear sir, for *those* who got up the Le Roy Convention. One would have thought that *you* might have saved me the trouble of informing the public about our characters, at least two of us, viz—W. C. Rogers and J. C. Hathaway.

1st. Who is William C. Rogers? He is one of the earliest and most devoted advocates of the slave in the Methodist church, and his devotion, through many trials, is well *known*. He at present is a member of the new anti-slavery Methodist church in the city of Utica, and his brethren of that little faithful church will be somewhat astonished to learn that W. C. Rogers is of the "Fanny Wright school," according to the "American Citizen."

2d. Who is J. C. Hathaway? Does W. L. Chaplin (for I suppose him to be the author,) call him of the "Fanny Wright school?" I trust that you will inform the public that you know to the contrary, because your knowledge to the contrary is most ample. That he is a most devoted Christian, no one will doubt; that he believes in a Christian church and ministry, all who know him will readily admit. At any rate, I am to refer the public to *William R. Smith*, one of your publishing committee, as to the utter falsity of the insinuation in respect to him.

3d. Who is Pardon D. Hathaway? A member of the Society of Friends, who has given the most devoted proof of his love to the slave, by yielding up his vigorous energies for the last four months to the anti-slavery cause without *fee* or *reward*. His character is too well known in his birth-place to suffer from inuendoes; and I venture to say, that, during his travels through Western New-York, his affability, kindness, and his courtesy of demeanor have won him many friends.

4th. Who is your humble servant? A poor boy by birth, with nothing but his energes to make his way in the world, and who, by the blessing of a kind Providence, has this day thousands of kind and warm-hearted friends, who have given him substantial proof that their friendship is not of a "gossamer thickness;"—a young man whom W. L. Chaplin has in days gone by, in many a public assembly, declared himself "proud to call *his friend*," whom now he terms a *party hack*, receiving from Governor Seward his pay in *old clothes*, and the like, and "assuming to be an abolitionist." I "assume to be an abolitionist!" Never! I will yield the *name* when my *works* do not correspond with the name. What, *in short*, are my views in respect to the church, the ministry, and the government?

1st. I believe that the *church* is a divine institution, founded by the authority of God, and whose head is Jesus Christ.

2d. That the Scriptures are the revealed will of God, and divinely inspired.

3d. That the ministry is an office whose founder is Jesus Christ, perpetual in its character, and sacred in its organization, while man inhabits earth.

4th. These have been my views for fourteen years, during which time I have been a member of the Presbyterian church, and am at this hour in good standing in its pale. I have never concealed these views, but on all occasions have avowed them manfully. Thousands in Western New-York can testify that I have always treated the christian religion and its ministers with respect, and ever shall.

My views on Government.

1. I believe in the rightfulness and propriety of civil government. That it is adapted to man as a social being, and is a great instrumentality for the happiness of man.

2. That *our government*, IN ITS PRINCIPLES, *is right*, as embodied in the "Declaration of Independence." That the exercise of the "right of suffrage," in itself, is by no means sinful, as I have been represented to hold, but dependent for its sinfulness upon the way in which it is exercised.

3. That human government is not of *divine origin*, but of human origin, its powers being derived from the people, who, according to Thomas Jefferson, are its "just source."

4. That *political action* may be made a mighty means for the overthrow of slavery, that it is right and proper to use it, and that no man can point to a line or speech, written or spoken by me, to the contrary.

5. That I never advocated voting for a *slaveholder* or a *pro-slavery* man, but always to the contrary. That I thus spoke on the floor of the Le Roy Convention.

6. That I never voted for a *slaveholder* but once, and that was for General Jackson, at his second election, and that I shall never do it again, I trust.

7. That I cannot denounce and abuse those who differ from me on this point, as my third party friends have done.

8. That in similar language to that of Gerrit Smith, in a late letter to the Friend of Man, "The intolerance which requires abolitionists to vote, and the *heartless* ridicule with which those who differ from the third party have been pursued," have been the chief causes of division in our ranks, in my opinion, and have a strong tendency to open the eyes of Gerrit Smith and others to the character of the third party scheme.

The publication of this letter will set your readers right, and oblige

Yours, respectfully,
J. C. JACKSON.

Letter from E. D. Hudson.

WILLIMANTIC, March 5, 1841.

Respected Friend:—The Convention of Eastern Connecticut has just closed its sessions, after a severe engagement, of two days and a half, with pro-slavery, in its protean forms and disguises. New organization, probably, was never more fully developed and fairly exhibited, than during this Convention. Pro-slavery sectarians, rumsellers, rum-drinkers, and rabble, seemed to vie in their support and advocacy of their patron saint, and to unite with new organization against old anti-slavery. The Convention assembled at the Methodist church, and was quite numerous, considering the excessively bad travelling. The sessions, except the first and second, were crowded, notwithstanding every effort was made that could be made, on the part of the Congregational minister, to keep the people under his charge from attending, by villifying Garrison, telling them he was an Infidel, and if they attended the Convention and associated with Infidels, they would be in danger of becoming corrupted.

The delegates were all very hospitably entertained by the villagers, and the eyes of many, that had not become entirely filmy with bigoted sectarianism, were open to behold the wicked conduct of those evil-doers, who cry out, "infidelity," "perfection," and "non-resistance," in order to impair the influence of Garrison.

Moral Abolitionism.

The resolutions in relation to northern pro-slavery ministers, churches, &c. led to an interesting and profitable discussion.

Mr. Everest said he was a minister, and felt to blush at the fact, that so many of the ministers and churches were sustaining the vile system of slavery, by their conduct and apologies, pouring moral laudanum upon the consciences of slaveholders. He was aware of the resolutions passed by the General Association of Connecticut. They were of a milk-and-water character; and even those who passed them, did not live up to them in scarcely a single instance.

Mr. Booth, of New Haven, gave us an interesting account of the Amistad captives, and read a letter from them to their honorable advocate, J. Q. Adams. On the resolutions, he remarked, that a minister in New Haven county, (a vice president of an anti-slavery society,) recently attended a meeting of the Society in that county, and requested the abolitionists to disband, and leave their cause in the hands of the ministers; and that Dr. Taylor recently refused to examine a very reputable and intelligent colored man with the class to which he belonged, and struck his name from his list; and when reminded of the neglect of brother Cromwell, he replied, "I know it"!—(Taylorism!)

Great unanimity of feeling existed among the speakers and in the Convention, while we were discussing the sin of slavery and the moral obligations of abolitionists, &c. This part of our meeting strikingly contrasted with the subsequent sessions, while we were "dabbling with the dirty waters of politics." So long as abolitionists trust in the arm of the Lord, and use the sword of truth, they will harmonize, and be signally successful; but when they become faithless and impatient, and trust in an arm of flesh and the ballot-box, they will be divided and discomfited.

Political Abolitionism.

The resolutions on political action, and against the third party, led to an extensive and fierce debate; Messrs. Codding and Booth, third party men—Messrs. Gillett, Garrison, Earle, Benson, and others, opposed to such a measure.

Mr. Codding contended, that slavery was the creature of law, and sustained by legislative action—that the present modified views of those opposed to a third party originated from the "no-government" members of our societies—that Garrison had a Procrustean bedstead, upon which all who consented to work with him had got to be measured. [Mr. Earle inquired if Ellis G. Loring, E. Quincy, W. Phillips, Francis Jackson, and George Bradburn, had been measured on his bedstead?] Mr. Codding said he was in favor of the third party measure, and should feel it his right to express his opinion accordingly; that he would never consent to have his conscientious opinions of duty trammelled by any society—(yet he hooted the idea of non-resistants' and women's conscientious feelings of duty,)—that political organization and new organization were not synonymous—that the Connecticut Anti-Slavery Society and Executive Committee, were opposed to the third party—(admitting, by implication, that they were new organized!)—that, unless the political arrangement of slavery was abolished, though slavery might cease, yet if any one felt disposed to take advantage of the arrangement, we should be bound, in good faith, to support it—that in organizing an independent political party, they did not detatch themselves from the government.

Mr. Booth contended, that the action of the National and State Societies against independent nominations should not serve as a precedent for them—that no reliance could be placed on those abolitionists who are connected with either political party, when elected to office by those parties—that Thomas B. Morris and E. D. Culver, third party men, (E. D. Culver is not a third party man,) had shown a fidelity to the cause of the slave, which no one had done, who had been elected by either party in power—that the moral influence of those only who voted for Birney, was worth considering—that the scatteration men pray for the slave and vote for the slaveholder—that new organization and political organization were not synonymous,—for example, the Charter Oak was opposed to them, and refused to publish their doings, (admitting, by implication, the Charter Oak to be new organized,) and that ministers newly organized were opposing the third party measure—that *eventually* they should gain an ascendency over both the other parties, and would sweep the Augean stables clean of slavery.

Mr. Gillett opposed the third party measure, in an eloquent and convincing argument, exposing the danger and inevitable ruin that awaits our sacred cause, when we mingle it in the dirty waters of party politics.

Mr. Garrison followed, offering an apology to the ladies, that such a subject should be discussed before them—that it might be dry, for the reason that they could not co-operate in such a measure, they being disfranchised.

Mr. Codding here interposed, and hoped the difficulties existing might not be introduced.

Mr. G. had made no allusion to them, and the chair decided he was in order, and might proceed.

Mr G. proceeded, and while explaining our object, and the measures contemplated by the primary abolitionists, in the promotion of our cause, and against political organization,

Mr. Codding again interrupted, and *begged* he would not introduce our difficulties and divisions.

Mr. Earle asked, if the political party men had not charged us with having "*lost the staff of accomplishment*" because we could not go to the ballot-box.

Mr. Garrison proceeded, showing slavery to be, not the creature of law, but of a corrupt public sentiment, and by such it was sustained—that law was a dead letter unless it was sustained by public sentiment—that our National and State Societies had set themselves against such a measure, and this State Society had declared it in their view not only calculated to retard, but to destroy our present plan of anti-slavery operations—that our cause was a moral one and not political—that the political party and new organization are synonymous, and have no other effect but to retard and palsy all our moral influence—that if men could not be induced by truth to cease sustaining slavery, our cause was a hopeless one. Moral influence has got to do the work. While the church and ministry constitute the bulwark of American slavery, political action was of but little use; and if any independent party was demanded, it was an independent anti-Baptist, Methodist and Congregational party. To expect that the political parties would be more pure than the church and ministry, was ridiculous

Mr. Earle inquired, if abolitionists could consistently help elect a President to an office which required him to support slavery, and then shoulder their muskets to help that President keep the slaves in subordination to their masters? And if they can't elect their President, what can they do? J. G. Birney says the American church is the great bulwark of slavery, and church action will abolish it. Will a third party purify the church? Here he read Thos. Earle's letter to the Albany Convention.

The discussion took a wide range, and was continued till ten o'clock at night, when a motion was made to adopt the first resolution. I. Codding moved an amendment, pending which it was moved to adjourn till eight o'clock on the morrow, as we had no time to discuss the merits of the resolution further. The demand was violent for the amendment and passage of the resolution; the rabble uniting with new organization, one of whom boldly declared we should not adjourn till we adopted the resolution. Whenever a vote was taken, the rabble united, so that the vote could not be declared. As the roll was absent, we were kept in session till one o'clock, when Mr. Garrison moved an indefinite postponement of the resolution, and Ichabod Codding seconded the motion, calling upon his new allies to support it. It was carried, and we adjourned.

Friday morning, the second political resolution was carried by a small majority. Many, who were known as bitter opposers of abolition, during the time the vote was taken, gave their names to the roll, and voted on the side of the party opposed to Garrison. A few voted against a third party, because they were afraid of its effect on their favorite parties. Others, who are seeking for a seat in our next Legislature, did not like to be out generalled by their competitors, who were united with new organized fashionable abolition, and thus they came in—political wolves, in abolition clothing, to secure their own purposes by abolition votes.

Woman Question.

Ichabod Codding introduced the woman question, and went into a long argument, adducing his documentary evidence, from the Massachusetts Abolitionist, that this question was the origin of our divisions. He repeatedly confessed that he did wrong when at New-York and New Haven in voting to gag woman in anti-slavery meetings, and said he should never do so again! He claimed that there were no difficulties in our ranks till 1838, when the woman question was first introduced into the meeting of the New-England A. S. Convention, and that it had been a millstone on the neck of the cause ever since—that Abby Kelly had repeatedly allowed herself to be placed on committees with men, and in 1839 she *was appointed on a committee with two men, one married, the other unmarried, and they went off together, into an upper loft to examine the books of the Society, and now she is here disturbing this Convention!* He was responded to by laughing and thumping of feet by the rabble. Mr. C. was severely rebuked for his impure language, insinuations, shameful spirit, subtlety and disingenuousness. He denied having any impure motives, but retracted nothing. The gentlemen associated with A. Kelly on committee, were, Rev. John Frost and John G. Whittier. They were appointed by Gerrit Smith. If one was disgraced by acting on that committee, then all were. Why not blame the men, and charge them with impropriety?

Francis Gillett volunteered for Mr. Codding, and offered a resolution to exculpate him from all charges against his moral character. He said Mr. Codding was a noble and honorable man, and had nothing of the serpent about him. An amendment was offered to the resolution, condemning the impure language and spirit of Mr. C. &c. During the discussion on this and other resolutions, FIFTY-EIGHT names were offered to be enrolled, and new organizers were very busy drumming up recruits for their rescue, and they got them. Those who are known to have no sympathy for the slave offered their names "to have justice done," not to the innocent, self-sacrificing, devoted friend of religion and humanity, but to the subtle insinuator. New organization exhibited here its heterogeneous compound.—Bigoted sectarians, "men of property and standing," apologists for slavery, rum-sellers, rum-drinkers, and reputed debauchers all rallied to the rescue. "Ichabod" was written on new organization and third partyism. The amendment was lost, of course—45 voting for it, and 88 against it.—Deduct those who entered their names for the purpose of opposing old anti-slavery, and the vote would have been ours. A resolution approving of the labors of women in our cause and Abby Kelly's labors in this State, was negatived—*women voting* against it. *Ichabod Codding* got above all the rest, on his seat, that he might be seen voting against the women again! Verily, he was seen!

Yours, for the cause of Human Rights,
E. D. H.

Pro-Slavery in Wakefield, R. I.

Or the Rev. SILAS LEONARD *vainly hoping to shelter his pro-slavery feelings by professing himself an abolitionist.*

DEAR BROTHER ROGERS:—Permit me, through the columns of the Standard, to relate a few facts, which will, I think confirm the truth of the above statement.

Acting as lecturing agent for the Rhode Island A. S. Society, I visited Kingston, agreeably to an appointment that I had previously sent on by the Rev. Thomas Tew, a lecturing agent in the cause of Temperance. Mr. Tew visited Wakefield, and, according to my wish, sought to get up a meeting for me there. He called on Mr. Leonard, and acquainted him with my wish to speak on the subject of slavery, provided a place could be obtained for such a purpose, and that I should like to speak on Sunday, or Sunday evening, March 7th. Mr. Leonard expressed much fear for the consequences, saying the church was not prepared for such a lecture. However, a Mr. Samuel Rodman, a prominent citizen and a member of Mr. Leonard's church, hearing of my desire to lecture, said that he would take the responsibility of giving out an appointment for me at the meeting-house. Accordingly, on Sunday, about 10 o'clock, A. M. in company with Mr. William French, of Kingston, I proceeded to Wakefield, and went to the meeting-house, where the religious services of the morning were in progress—the Rev. Mr. L. officiating. Mr. Rodman, was apprised by Brother French that I was present and would like to address the people; and as there was to be no meeting in the afternoon, Mr. Rodman, at the close of the services, arose, and after requesting his brethren to indulge him in the appointment which he was about to make, he said, in substance, that there was a gentleman present who would like to lecture on an interesting subject, therefore the people might expect such a lecture, at that house, commencing at 3 o'clock, P. M. On hearing this announcement, the Rev. Mr. Leonard remarked, that he thought the people would like to know upon what subject they were to be addressed; that he had recently been informed that an abolition lecturer was coming into the place, and wished to lecture in that house. *I am* an abolitionist, said Mr. L., *but* I utterly object to any anti-slavery lecture being delivered in this house. I know the consequences of agitating this subject here. He said the church would be broken into fragments and ruined. The clerical gentleman closed by again repeating, that he was an abolitionist,—but he knew the feelings of the church on that subject—that he himself had written an anti-slavery address but he was not permitted to read it in public. He would warn the church against entertaining the subject, and said he washed his hands from all participation in the matter, for he would have nothing to do with it whatever, and he should not be responsible for the consequences.

After the close of Mr. L.'s speech, I asked the indulgence of the congregation, who were then standing, apparently somewhat excited. I stated to the people, that I had come there as the agent of the R. I. A. S. Society, not to divide churches, but if possible to reform them; not to destroy them, but to show the necessity of their pleading the cause of the slave; that I did not wish clandestinely to enter any meeting-house, or come in that manner before any assembly with a view to lecture on slavery; that I much regretted that any appointment had been given out for me, without clearly stating the subject on which I should speak; and that I was not responsible for Mr. Rodman's giving the appointment in that manner. I closed my remarks by stating, that if the people would provide me a place to speak, I would try to show them that abolition could destroy no churches, but such as had their foundation on the sand.

By this time, the excitement had arisen to quite a high pitch; many voices were heard at a time, "some crying one thing, and some another." Among other sounds, I distinctly heard, "Why don't you go to the South? We have no slavery here, and if the R. I. A. S. Society has sent him out to lecture, let them find him him a house to speak in." In the midst of this discord and clamor, for the safety of the church, the voice of Mr. Leonard was again heard, beseeching the congregation to withdraw, that the church might be enabled to proceed with their Bible class. At this stage of the uproar, (which was carried on chiefly by men who profess to love God with all their heart and their neighbor as themselves,) Mr. Rodman addressed the meeting, telling them that he had made the appointment for me, and that he would now take it back; and he hoped that order would be again restored. As the people were retiring, I heard some one say that it was the Sabbath, evidently surprised that such an uproar should have taken place on that day, and in the meeting-house, too!

After the close of the Bible class, Mr. French, asked liberty to make a few remarks. The privilege being granted, he proceeded to address them in a most solemn and impressive manner, stating to them the importance of their living up to their professions as a christian church—saying that Christ came to take away the sin of the world—(alluding to the chapter that they had just been commenting on)—showing them, in a most able and feeling manner, their duty as christians to the bruised and plundered slave, and to the anti-slavery cause. When Brother French had concluded his remarks, the Rev. Mr. Leonard poured fourth a second stream of that kind of abolitionism so peculiar to a vast majority of the clergy of our country—a kind of abolition which always has a "but" at the end of every paragraph. He said he had friends out of the place as well as in it; that they had given him timely warning against this anti-slavery lecturing; that they had informed him that a Methodist class-leader was coming there to give an anti-slavery address; that he was very glad to receive such timely notice, which, he said, had secured him against much difficulty. He said, also, that ten abolition lectures would do that church no good. He told the church how much he loved them! and although he was an abolitionist, he should be careful never to introduce that topic, or any other which would disturb their peace. At the close of Mr. L.'s second speech, and while the Bible class were retiring, I asked the Rev. gentleman if he had any objection to having his reasons against the delivery of an anti-slavery address made public. He replied, that I must be careful how I used his name, and that he did not want to be misrepresented, as many abolitionists had misrepresented the course of ministers in the public prints. Mr. L. then retired, and after some further conversation with a few of the brethren, I took my departure from the scene of confusion, and from a house where worships a church professedly built on a rock, against which the gates of hell cannot prevail, though declared by the Rev. Silas Leonard to be in danger of utter destruction, should the voice of remonstrance be raised in it against the sin of slavery.

Surely, these are times that try men's souls! A time-serving, pro-slavery clergy are casting about, to see how they can avoid abolition and save their salaries; but their overthrow is at hand! The people will yet discover the abominable hypocrisy of *such* a clergy, and rid themselves of so disgraceful a burden.

Your friend and fellow-laborer in the cause of the oppressed,

ABEL TANNER.

Kingstown, March 8th, 1841.

Letter from W. O. Duvall.

We insert below a singular letter from this brother, containing heavy charges against James C. Jackson, J. C. Hathaway, P. D. Hathaway, &c. That he is laboring under a misapprehension in respect to the real position of these brethren, we do not allow ourselves to doubt; and therefore we look to them with confidence for a triumphant defence of their course. Brother Duvall, notwithstanding his many excellent qualities, is somewhat inclined, we think, to be hasty in forming his judgment. It can hardly be necessary to caution our readers against suffering their prejudices to be excited by these accusations. They will, of course, wait to know what the accused have to say for themselves. "Before all Israel and the sun" let the question be decided. "Without concealment, without compromise," is our motto.

PORT BYRON, March 1, 1841.

To the "Executive Committee of the Am. A. S. Society," and the Editor of the "National A. S. Standard."

GENTLEMEN: There are certain facts, relative to the recent anti-slavery movements in "Western New York," with which *you* and the anti slavery public in general ought to be made acquainted. 'Tis something of a *cross* to condemn those, with whom, but quite recently, I was in close communion; but, fidelity to *them*, to the *slave*, and to *truth*, demands it at my hands, *now* that I have the facts from their own lips, and am not dependent on newspaper accounts.—That the charge of "coalition with the whigs in Western New York for the purpose of destroying the third party" is true against Jackson, Rogers, and the two Hathaways, may be seen by reference to the following very extremely *stubborn facts*.

1st. In "*beating up*" for the Le Roy Convention, to my certain knowledge, "*no war against the third party*" was the motto of all their meetings, as well as in conversation with individuals.

2. At the Le Roy meeting, contrary to their repeated declarations, they *did commence* a "war against the third party," and must have done it *intentionally and deliberately*, as they went with the address *already written* upon the subject.

3. At the Le Roy Convention it was decreed, *undoubtedly*, that the anti-slavery cause in "Western New York" should be put into the hands of the whigs, so that in 1844, when Henry Clay or Daniel Webster comes up for the Presidency, the party may be united and prepared to receive either of them without so such much expense of building log cabins and singing Tippecanoe songs: hence the formation of the "Anti-Slavery Board of Managers for Western New York," composed *entirely of whigs, nine-elevenths of whom voted for the slave-holding, slave-breeding and Lynch-Law Tyler, "to rule over them,"* at the late election!

4. Since the *coalition* at Le Roy, they take particular pains to omit all Van Buren abolitionists in their invitations to their meetings. Take, for instance, Cayuga county as an example. Whig abolitionists, like Myron C. Reed and Elias Manchester, are especially their objects of affection and invitation, but not so with N. S. Ingham and Abner Hollister, of Cato, who are among Jackson's warmest friends, *they happen to be "democratic abolitionists!"*

While they extend their platform so as to admit *pro-slavery voters*, and *even slave-holders*, they are excluding from their State and National Conventions, *all* except "*those who are opposed to the third party!!*"

5. Owing to their new connexion, (or "new organization,") they *dare not* declare it to be *sinful* or *inconsistent* for abolitionists to vote for the slave-holders, *which they have been in the habit of doing for the past two years, to my certain knowledge.*

6. Instead of rebuking those guilty brethren for sacrifising the claims of the slave upon the altar of slavery, at the late election, they are "sewing pillows to their armholes," by telling them, and that, too, gratuitously, that "*they* are no more inconsistent in sustaining a pro-slavery law-maker, than the third party folks are in sustaining a pro-slavery ministry," that *they* can't be blamed, unless it can be chown, *that none but a perfect man can receive the suffrage of a christian*"—that "there are certain *other interests* to be taken into account"—that the *Seneca Indians* are an important item in the account, &c. This was the reasoning of Pardon D. Hathaway, the other day, who was compelled to confess that he never rebuked those "*whig abolitionists*," with whom they are in the daily habit of putting up. He said he did not consider them at all inconsistent, that they had a perfect right to vote for whom they pleased, whether he was a slave-holder or not! And this is the man who is their standing committee man, and by the aid of such tools as he and James Cannings Fuller, they are going through the country, collecting money *ostensibly* for the slave, but *really* for the benefit of Daniel Webster, Henry Clay or some other whig nominee. I forbear to express the indignation I feel at such conduct, and shall conclude by saying, that if the "Standard" sustains this *whig and abolition alliance*, you may rest assured, that many of your subscribers will return that splendid sheet upon your hands; they will not submit to such gross imposition much longer. And why should they? Did not Jackson, Hathaway, and myself, when on a tour to get subscribers for the Standard last summer, get many of the "third party" brethren to take it, assuring them that it was not going to wage war against the "third party?" How must they feel now, in perusing the call for a National Convention of *those only* who are opposed to *their own party!* Brethren, look to it that you are not deceived in this matter. *Here* are a few facts; there are many others back, which I shall reserve for another time.

Your friend and brother,
W. O. DUVALL.

NATIONAL ANTI-SLAVERY STANDARD

THURSDAY, MARCH 18, 1841.

Gerrit Smith's Letter.

This epistle, like every thing from the pen of the distinguished writer, has attracted no small attention. Our grand objection to it is, its attempt to hush the contest among professed abolitionists, *out of regard to individuals*. It is an amiable motive, but cannot be listened to in a stern movement like ours. Anti-slavery demands of her professed champions unshrinking fidelity, and unwavering trustiness; and she cannot forgive, in any of them, the slightest betrayal of her interests. She regards them as Revolutionary France did her favorite "patriots" and commanders. If they betray her, they can claim no mercy. Her life depends on this stern discipline. She would be betrayed to death, otherwise, on every hand. Arnolds walk in every platoon throughout the camp, and spies from the pro-slavery enemy are in open correspondence with them. If the cause is betrayed, the betrayer must be at once denounced, and the camp made too hot for his lingering about it. If he repent, the way is open to come back. Anti-slavery men hold their rank and their commissions on these strict terms, and can hold them on no other. We do not hesitate to say of every man and woman, who cannot work on the old anti-slavery platform, that whatever other merits they may have and abound in, they lack one thing, and that is,—*abolitionism*. They want this, and wanting this, the anti-slavery cause disowns them, and rejects their hurtful auxiliaryship.

We lament the defection of our distinguished brethren. We are astonished that such men as we regarded them to be could have seceded from such a cause. We could hardly account for it. But there is the fact. They have seceded. They have deserted. Pride, ambition, love of applause, fear, personal animosity,—whatever the cause in any and all,—they have seceded from the anti-slavery arena. They are no more on it than they were ten years ago, before they entered it. They are now the practical enemies of the cause. They are in the position of enemies. The old movement, which, from the beginning, has been the hope of the slave and the terror of his tyrants, they have disowned, repudiated and abandoned, and it now has to sustain itself *against them*. Hostility to it absorbs their activity. They can still denounce the plantation master, and invoke Law and Politics to come and annoy him, and force him to quit a hold, which he has not got, viz: a legal, constitutional hold. But the reformatory measures against the pro-slavery *moral* influences among us they cannot endure. They will remain politicians, though anti-slavery, in her despairing necessity, should call on them to come out from it. They will adhere tenaciously to their sects, though those sects have sealed the doom of humanity irrecoverably.—They were abolitionists *usque ad hoc*, up to their pitch—but no further. And when the advancing cause discharges them, they curse it, as the renegade curses nominal christianity when he sees the crescent floating above him in place of the discharged cross.

We honor brother Smith's sympathetic heart. We lament the brethren he would have us embrace again in anti-slavery arms. Would to God they had not left us; and would that they might come back. They probably won't come. They are too stately to stoop, and we are too humble to be stooped to. Would they return, with open arms and hearts, they would be welcomed. But it is not to be expected, and it is not to be brought about by intercession. They come back, if at all, of their own voluntary motion, and repentance. We can't otherwise ask them to. And as for going to them, Lazarus might as well have *achieved* the gulf between him and the rich man. We cannot attempt the bottomless pit of new organization. We cannot essay to pass the *grave*. We can live no where than where we are now. And secession cannot return to us by the way it went out. We are eternally apart, like Liberty and Slavery. We have been curious and anxious to see which way br

The President Harrison.

We have read portions of his inaugural message. It is a thing we do not often perpetrate. We read portions of this, only to notice it as a sign, (and a somewhat unindicative one,) of the anti-slavery times. The poor old abolitionist-elected officer strikes at anti-slavery a feeble and impotent blow, in his paragraph on the District of Columbia. Anti-slavery cares nothing for it, any more than Pyrrhus did for old Priam's superannuated sword-cut. He really doubts the legislative jurisdiction of Congress over the ten miles' square, on the ground that the people of the District are not "the subjects of the people of the States." What are they, in the name of common sense, if Congress can't legislate for the District! Are they the masters of the government? Are they to dictate to the nation? Is the national Congress to regulate the seat of government to suit their caprice? Is not that ten miles square the mere government seat of the nation, and are not its residents the national household, living there to wait on the government, as it were, during its sittings? If they are too numerous and important for such a theory as this, let the District be narrowed to the narrowest limits of governmental convenience, and leave those pampered and exempt slaveholders within a slave State, where they can exercise their *republicanism* like their slave-owning brethren, and be represented in Congress. Now, according to the President, they are a nation within a nation,—an *imperium in imperio*,—or rather, *super* imperio, (if the ablative will answer after a "*super*,") for they are *upon* and *over* the republic,—and all sorts of theories and suppositions are resorted to, to exempt them from the operation of the Constitution. Abolitionists have annoyed slavery by their petitions, and to relieve the restless old dragon, the politicians have turned the District into all sorts of nondescript. And the new President, who was the "least of two evils," has discovered that the inhabitants of the District are not "subjects" of the States, and so, not amenable to Congress and the Constitution. The poor old politician would make a bonfire of the Constitution, and the capitol, and, for aught we know, of Congress, to appease old Mother Slavery. He would at least throw John Quincy Adams to her.

How utterly ludicrous all this before the world. We should like to hear O'Connell comment on that part of his Excellency's message. Poor old Tip would rather have another bout with Tecumseh. And then his mad, slaveholding rant about human inalienable equality! Does the old man see no incongruity between slaves, and *liberty* and *equality*? "The beneficent Creator," he says, "has made *no distinction* among men—*all* are upon an *equality*—and the only legitimate right to govern, is an express grant of power from the governed." And yet he has such a reverence for the prerogative of slaveholding, that he would nullify the power of the Constitution over that reeking slave pen, (the District,) and render its provisions null and of no effect. And the people, "Defender of the Constitution" and all, will cry out, in view of it, "Hurrah for old Tip."

But no matter for it all. We take no anti-slavery interest in the movements of these demented, moon-struck men. Our cause is not within their control. They are slaves, and cannot aid us in the abolition of slavery. We must deliver *them* with the other slaves. God grant us patience and strength to hold out through the——encouraging labor of it.

We ask our anti-slavery brethren, who voted for this poor slavery-besotted man, to recall their confident anticipations of his veneration for the right of petition, and of the courtesy of the Whig party, compared to the Athertonism of the other. Let them ponder the validity of these reasons for voting for Harrison. He had never pledged himself in an inaugural to veto any bill for the abolition of slavery in the District, as Van Buren had. And why had not he? Why, because he had not had an *inaugural* chance. The first chance he has, he does it. He has now uttered an inaugural, and we have his veto in it, in behalf of slavery. Shame on the old gentleman! He has murdered Indians in his Tippecanoe wars—he can't be expected to commiserate the woes of the slave. But God will hear the slave's sigh, if these gloated office-hunters do not. And if, in his providence, he should land a sable army (in a war with England) from the West Indies, in the neighborhood of the plantations, a conflagration may be lighted there, in whose blaze the bloody little District may be involved, and poor old Tip have to fly before it without the good fortune of his escaping predecessor in the field of Bladensburgh. We wish our Whig anti-slavery brethren joy of their "least of two evils." If any man dreams of the abolition of slavery in the District, he virtually says, "the dream shall never be realized by any agency of his."

How hopeless abolition would be, if we were obliged to wait for it to come by such heartless agencies as politics, either of Whig or Democratic, or of "Liberty" parties.—Let not the friends of our cause be driven in their haste to the vain resort of "third party," for a remedy. Before "third party" can *write maugurals*, it must have become as pro-slavery as Tip and Van Buren; unless, meantime, we have abolitionized the majorities of the country, when slavery will have been dead and gone. It will take majorities to elect, and they can't be obtained while slavery remains a national sin, as it now is. The nation must be morally revolutionized, or abolition cannot take place. Is not this palpably so? We entreat our anti-slavery friends to look at it impartially. Can such a disease as slavery be *voted* out of our national system! Can the pro-slavery people be regenerated by *elections* and *legislation*? Can the abhorred colored man be rendered an object of neighborly regard and brotherly love, by *nominations*, *caucuses*, *elections*, *enactments*, and all this heartless corporation machinery? Never, never. Why, then, waste our efforts in it? "Love thy neighbor as thyself." That is the doctrine.—Preaching it, is the remedy. No man, not humane and Christian enough to be an abolitionist, is entitled to be recognized as a Christian, or as of common humanity. That position is agitating, medicinal, remedial. Let the conscience of the land be plied with it. Don't let us regard the South as monsters, whom truth cannot reform. Don't let us think to compel them to be humane and brotherly by United States armies or marshals; and don't let us mar our beautiful moral movement by deforming it into party manœuvering. We are enough to carry the country and the world, if we will keep our *Christian position*. Our northern community, can we not conquer it by truth and good will? We can, if we have it in us.

Laus Deo! the Africans Free!

Truth, Justice and Humanity have gloriously triumphed! The Africans of the Amistad have been declared FREE by the highest tribunal of the country, from whose decision there can be no appeal. On Tuesday of last week, Mr. Justice Story pronounced the decision of the Court.—The decision is adverse to the claim of the Spanish government, and *in favor* of the prisoners, who must forthwith be set at liberty. It affirms the judgment of the District Court below in every respect save the absurd and illegal clause which ordered the restoration of the prisoners to Africa by the Federal Government. The conduct of Lieut. Gedney of the revenue cutter in taking possession of the Amistad is approved, and his claim of salvage sustained.—Such is the substance of the decision. Mr. Justice Baldwin of Pennsylvania is said to have dissented. The National Intelligencer promises to publish the written opinion as delivered by Judge Story. We shall probably lay it before our readers at an early day.

We have not learned what the Africans intend to do with themselves. It is most probable that they will eventually return to their homes and kindred, but whether they will do so immediately or not, we are unable to state.—Blessings upon them and upon their plundered country!

American Anti-Slavery Fair.

We call the attention of our country friends to the advertisement of the FAIR, to be held in this city during anniversary week, for the benefit of the American Anti-Slavery Society. It is of the utmost importance that this matter should receive the immediate attention of *all* the friends of the Society, but especially of the women, to whose "sphere" it more appropriately belongs. *The committee must have help, or the enterprise will fail.* Donations of money or of articles for sale may be sent to the committee, care of Isaac T. Hopper, 143 Nassau street. Those who cannot send money may send provisions, as butter, cheese, potatoes, &c., which can readily be converted into cash here. Farmers can make their contributions from the produce of their farms.

Letters, *post paid*, should be addressed as above.

New-York and Virginia.

We learn from the Richmond Enquirer of Saturday last, that the House of Delegates of Virginia has passed the bill "to prevent citizens of New-York from carrying slaves out of this Commonwealth, [Virginia,] and to prevent the escape of persons charged with the commission of any crime." The vote on the question of engrossment was—ayes 82, nays 32. The main feature of the bill, it is said, is contained in the first section, which provides that no vessel owned wholly or in part, or commanded or navigated by a citizen or resident of New-York, or commanded or navigated by any but an actual resident of Virginia, and bound for any port in New-York, shall depart until after inspection. Foreign and national vessels excepted. The other sections provide for the surrender of vessels and their papers to the Inspectors, and the payment of the fees of those officers by the vessels themselves; the offering of a reward for the detection of any vessel going off without any certificate of inspection, or having on board any slave or person charged with crime. It also provides for the infliction of a penalty in cases of such detection, and for the liability of the vessel for such fines; and it also throws the *onus probandi*, in all questions as to residence or citizenship, on the person claiming to be a citizen or resident of any place other than New-York.

The bill, as it originally came from the Committee, designated the 1st of July next as the period of its going into operation; but the courage of the "chivalry" was not equal to the crisis; and so, on motion of Mr. Yerby, it was amended by substituting the 1st of May, 1842! It is doubtful, we think, whether the bill will pass the Senate even in this modified form; and if it does, there is just as much reason to fear that the Old Dominion will carry it into effect, as there is to believe that she will compel Great Britain to re-establish slavery in the West Indies. *She dare not do the deed*, and she knows it! The day has gone by when such empty blustering can frighten the North from her position. We subjoin the last section of the bill, from which it will be seen that Virginia has the effrontery to demand the repeal of our statute granting a jury trial to persons claimed as slaves!

13. *Be it further enacted*, That this act shall commence and be in force from and after the first day of May, 1842; but that the governor of this commonwealth, may, by proclamation, suspend the operation of the same, until the end of the succeeding session of the Legislature of this State, whenever he shall be officially informed that the Executive of New-York shall have *bona fide* consented to comply with the demand of the Executive of this State for the surrender of Peter Johnson, Edward Smith and Isaac Gansey, asfugitives from justice (and that the law of New-York of the sixth of May, eighteen hundred and forty, entitled "an act to extend the right of trial by jury," has been repealed by that State.)

The Red Flag of the South!

The President of the American Colonization Society has been put under bonds of $5,000 to keep the peace, for accepting a challenge from Mr. King of Alabama to fight a duel, in violation of the law of Congress! What will those Doctors of Divinity say, who are too *conscientious* to co-operate with "that infidel Garrison" in the work of abolishing a system of iniquity to which "they are as much opposed as any body"? What will the conscientious (!) editors of our religious (!) papers say? Will they allow us to argue the character of their favorite Society from the conduct of the MURDERER whom they have placed at its head? The Anti-Slavery Society, they tell us, is unworthy of confidence, on account of the religious sentiments of some of its leading members. The heresy of duelling, we presume, will be deemed of very little consequence by them, in comparison with a denial of the Christian character of a ministry and church which sustains the bloody system of slavery! The former may be forgiven, the latter never!

The correspondent of the Journal of Commerce thus explains the occasion of the quarrel to which we allude:

"In the course of the debate, [on the question of dismissing Blair and Rives as printers of the Senate,] an unpleasant collision took place between Mr. Clay and Mr. King, which led to some immediate results.

It seems that Mr. Clay had remarked upon the character of the press concerned, and of its senior editor, and pronounced both to be infamous.

Mr. King took up the cudgels for Mr. Blair, and adverted to a former fellowship between him and Mr. Clay, and said that Mr. Blair was on a footing of equality, in respect to moral worth, with Mr. Clay. This was not the precise language but the substance of the remark.

Mr. Clay, after remarking that the positive allegation of the Senator was unparliamentary, and that he had always studiously avoided any animadversions upon any press or any editor except when it was forced upon him, went on to say that the Globe was a libel, and its editor a libeller. He had never taken it up without seeing atrocious slanders upon himself or others who were members of the Senate, &c. He spoke of the abuse formerly lavished by the Globe upon Mr. Calhoun, and of the evidence formerly borne by the present adherents of the Globe against its character. He concluded these remarks by saying, that the allegations of the Senator from Alabama were "false, untrue, and cowardly."

Mr. King rose, but remarked that he had no reply to make.

About the time of the adjournment, Mr. Linn, of Missouri handed Mr. Clay a challenge from Mr. King. Mr. Clay, accepted it. Mr. Clay and Mr. Linn left the Senate Chamber together.

The whole matter was known and understood. Some persons immediately interposed to prevent the contemplated duel; and Messrs. King, Linn, and Clay were forthwith arrested, brought before the magistrates, and bound over in the sum of five thousand dollars each to keep the peace.

New-York Legislature.

Want of space has compelled us to omit this week our regular journal of the proceedings of this body. There is little in it, however, of special interest, except what relates to the question of extending the right of suffrage to colored persons without reference to a property qualification. The colored people have made an effort, in conjunction with their white friends, to obtain their rights, which bids fair to be successful. On the 18th ult., H. H. Garnet, a colored man, whom our readers will recollect as one of the speakers at the last anniversary of the American A. S. Society, had a respectful hearing before the Judiciary Committee, to whom the petitions on the subject had been referred. The following record of proceedings in the Assembly on the 10th inst. will show the state of the question before that body.

Mr. Worden, from the select committee, reported against Mr. Duer's resolutions proposing to amend the constitution so as to restrict the right of voting to such as can read and write the English language (without regard to color,) and to require a six month's residence before any election, to enable a citizen to vote in any town or ward, and two years residence in the state.

Mr. W. said in explanation, that public opinion had not been indicated in favor of such a change; though the committee were aware of the great importance that may be attached in some quarters to such a proposition.

Mr. French (on account of the absence of Mr. Duer) moved to lay the report on the table—which was done.

Mr. Worden also reported in writing and in part on the several petitions to extend the right of suffrage to the blacks, and to repeal the law allowing slaves to be held in this state nine months—concluding with recommending the passage of resolutions amendatory of the constitution. [The amendment consists in striking out the word "white" before "male citizen" in the clause prescribing the qualifications of electors.]

The resolutions having been read, Mr. Worden moved to lay the whole subject on the table—which was done—and, on motion of Mr. Culver, ten times the usual number of the report were ordered.

From the tone of the following article, from the leading paper of the State administration, as well as from information derived from other sources, we have little doubt that the recommendation of the committee will be adopted, and the question referred to the people. Mr. Ganet says, in the Colored American, in a tone of exultation and hope, "I think therefore, gentlemen, we may not hesitate saying to our brethren throughout the Empire State, that the God of Israel has written with his omnipotent finger upon our future prospects, those all-glorious words:—'*Hold up your heads, ye wronged and injured people, for victory is declared unto you.*'"

From the Albany Evening Journal.

AMENDMENT OF THE CONSTITUTION.—The amendment of the Constitution which Mr. Worden, from the Judiciary Committee, proposes to submit to the People, extending the right of suffrage to all male citizens twenty-one years old, is in accordance with the spirit of the age and the genius of our institutions. We have among us a numerous class of citizens differing only in complexion from ourselves. They are laboring to overcome the disabilities to which the laws and usages of a less enlightened age had subjected their race. Under the philanthropic auspices of Governor Tomkins, slavery was abolished in this State. In the progress of civilization, and under the new Constitution, the right of suffrage was extended to men of color—qualified, however, to an incongruous and odious test. By limiting the suffrage to such men of color as enjoy a *freehold* qualification, it is not unlikely that the Convention wished to ascertain with what degree of intelligence and patriotism that class of electors would exercise their privilege. If such was the object, the experience of twenty years has furnished a most satisfactory answer. There is not in our State a class of electors who estimate their privilege more highly, who discharge their elective responsibilities with more independence, or who are imbued with a more faithful spirit of devotion to our government and institutions.

The colored population of the States, as a class, are making earnest and praiseworthy efforts to improve themselves and to ameliorate their condition. When we reflect upon the embarrassments under which they labor, and the obstacles which impede and hinder every step they take, we are amazed at their success. They are excluded, by the organization and prejudices of society, not only from all the occupations which lead to affluence, but even from the mechanical employments which afford a competence. And yet, though condemned to menial and servile labor, the people of color obtain an honest living. They are excluded from the advantages of our schools and school fund, and yet by means of their own Sunday schools and the employment of their leisure hours in study, our colored population can generally read and write.

The question of "negro suffrage," as it is stigmatized in the Albany Argus, is one of *policy*. The *principle* has been settled constitutionally. The colored man who comes to the polls in virtue of his $250 freehold, is already a voter. Shall this property qualification be abolished? Shall all men be raised to the dignity of electors? This question the Judiciary Committee propose to submit to the people. We hope their joint resolution will be adopted. It is an entirely safe proposition. The people are to pass upon it. If they decide against them, the colored people will abide their time. The cause of civilization is onward. Justice, like truth, is mighty and must prevail.

Abolition in Kentucky.

The recent discussion of the question of slavery, in the Legislature of Kentucky, brought on by an attempt to repeal the law of 1833, which prohibited the importation of slaves from other States, has excited a deep interest throughout the country; and the signal defeat experienced by the friends of perpetual slavery has inspired the hope, that the day is rapidly approaching when Kentucky will cast off the yoke of bondage, and stand forth "redeemed, regenerated, and disenthralled, by the irresistible genius of universal emancipation." The following extract of a letter from a gentleman in Louisville, which appeared in the Richmond Enquirer of Saturday last, is a significant sign of the times. Our readers will be able to judge how far the *object* of the writer (viz: to excite the South, and especially Virginia, against the Whigs,) should impair confidence in the verity of his statements. We can afford to make a liberal allowance for an undue coloring of the picture, and still find much to encourage us in relation to the progress of abolitionism in Kentucky.

From the Richmond Enquirer of March 13.

Extract of a Letter from Kentucky.

LOUISVILLE, Jan. 25, 1841.

Take my word for it, THE ABOLITIONISTS HAVE WON KENTUCKY, whether through the success of Gen. Harrison or not, time will decide. A confidential letter from a friend at Frankfort says:

"I have had a good deal of private conversation with the democratic members here within a few days. They seem all to regret that you have taken up the cudgels for the repeal bill.* They are persuaded that nine-tenths of the whigs in the State, and a majority of the democrats are in favor of the law of 1833, and that you can effect nothing with such a poor minority. *Emancipation is so openly avowed and maintained here, that the cry of abolition has entirely lost its force, and can no longer retard the extermination of slavery in this State.* I look upon the new movement of incorporating a Colonization Society, as only the entering wedge to the grand scheme of clearing out the negroes; the next step may be to raise a loan for that society to purchase up slaves and send them to Liberia.—With donations, slaves emancipated gratuitously, loans and contributions from British emancipators, such a society, in ten years, could effect their object of clearing out all the negroes. It is impossible now to stem the tide."

The letter from which the foregoing is an extract, bears date on the 24th inst., and is from the pen of a gentleman who may be relied on. The democratic members of the Legislature tell me that NOTHING CAN STEM THE TIDE SETTING AGAINST SLAVERY—and this in Mr. Clay's State! Our Legislature emphatically belongs to him. He is now *anteing* for the next game for the Presidency, and he goes against slavery in Kentucky to win abolition support elsewhere—that is, he stakes up the negro property of his State to win support elsewhere from abolitionists. To demonstrate that I am not mistaken on this point, I need only mention the fact that all the leading political friends of Mr. Clay are open mouthed against the evil or curse of slavery, and as openly advocate the substitution of free for slave labor in Kentucky. *If not immediately aroused, Kentucky will go with northern abolitionists, and for abolition too in the next canvass for President.* Apathy for a few months longer severs Kentucky from the South, and allies her with the abolitionists of the North.

Yours truly.

* Bill to repeal the act prohibiting the importation of negroes into Kentucky.

Laborers Departed.

Three prominent and efficient laborers in the anti-slavery vineyard have recently been called to render up an account of their stewardship, viz:

1. HORACE COWLES, of Farmington, Ct., aged 58 years. He had long been among the most faithful and intrepid of the abolitionists of that State, and his loss will be severely felt.

2. MARTHA SMITH, wife of Charles Smith, of Bucks county, Pa., who, says the Pennsylvania Freeman, was "long and well known as a faithful, laborious and highly respected minister of the Society of Friends, and a warm, earnest, and fearless advocate of equal human rights and impartial liberty." She died on the 22d ult.

3. MYRON HOLLEY, of Rochester, N. Y., who died on the 4th instant, aged 62 years. The Rochester Democrat says—"The public services of Mr. HOLLEY are engraved upon the State in lines as enduring as Lake Erie and the Hudson, while his private virtues and benevolence will live in the hearts of his friends and acquaintances, until they cease to beat."

LATEST FROM WASHINGTON.—The correspondent of the Journal of Commerce, under date the 14th inst., says:

We are involved in doubt and mystery as to the subject of the cabinet discussions and decisions on the McLeod question. There was perhaps never a time, under our government, when such things were more secretly conducted; and it is right that they should neither be known nor discussed by the public, until they are brought to an issue.

I have reason to believe that, all rumors to the contrary notwithstanding, our government will *not* interfere for McLeod's release. General Scott has, it is true, gone to Lockport; but his mission is not to procure McLeod's release. The truth is that we know nothing here of what is going on. Great caution and reserve are manifested in regard to the matter, and it is proper that it should be so, for we are laughed at abroad for publishing the correspondence relative to *pending* negotiations, at the request of one or the other Houses of Congress. We have as many rumors here, every day, as would fill some pages on this subject. But none of them are to be relied on. The story in circulation to-day of "high words" passing between Mr. Webster and Mr. Fox, at an interview yesterday, can have no foundation.

There was, yesterday, at the President's house, a large dinner party. The members of the old Cabinet, and of the new Cabinet, and of the old Senate and the new Senate were invited—or such of them as were here present. Mr. Poinsett had left, I believe, with Mr. Van Buren for the North—but the other members of the late Cabinet were present. It was, they say, an interesting and curious meeting.

THE CANADA MISSION.—We have just received a letter from Hiram Wilson, in reply to statements, recently made in our columns by Peter Gallego, relative to the fugitives in Canada. This letter shall have a place next week. The last Friend of Man contains a communication on the same subject, from J. C. Fuller, to which we shall do full justice, either by publishing it entire, or giving to our readers, in a condensed form, the information it conveys.

JOHN QUINCY ADAMS has published in the National Intelligencer a list of 139 petitions, which he was prevented from offering to the House in consequence of the rule of that body restricting the *time* for their presentation. Most of them relate to the question of slavery, in some of the various forms under which that subject is open to the legislation of Congress. The diligence and fidelity of Mr. Adams, in relation to petitions entrusted to his care, are worthy of the highest praise.

MASSACHUSETTS.—We are rejoiced to learn, that the Senate has passed to its third reading a bill to repeal the odious law which prohibits intermarriages between white and colored persons. The vote stood 17 to 13. We hope it may pass both branches and receive the confirmation of the Governor.

NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The eighth annual meeting of the American A. S. Society will be held in the city of New-York, beginning on Tuesday, the 11th of May, and continuing, by adjournment, until the business be concluded. Members of anti-slavery societies, and friends of the cause throughout the country, are invited to attend. The

ANNIVERSARY MEETING

Will be held in the *Broadway Tabernacle*, on Tuesday afternoon, at 3 o'clock. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, No. 143 Nassau street, and to enroll their names. Cards of reference will be furnished, directing them where accommodations can be obtained, at a reasonable cost, during their stay in this city.

T. VAN RENSSELAER, } *Com. of*
JAMES S. GIBBONS, } *Arrangements.*

New-York, March 4, 1841.

PUBLIC DISCUSSION.

An adjourned public discussion will be held on Monday evening, the 22d instant, at half past seven o'clock, in the school-room, basement of the Broadway Tabernacle. Entrance from Catharine Lane.

Question.—Are women entitled to all the rights that men are, or not?

Admission free.

J. N. STILL, *Secretary.*

New-York, March 16, 1840.

GENERAL INTELLIGENCE.

"Red Back" Associations.—The panic in relation to "red back" notes which has pervaded the public mind for several days, may be said to have reached a crisis yesterday.—Down to Monday inclusive, 13 of these institutions had stopped payment, viz:

Millers' Bank of Clyde; Farmers' Bank of Seneca county; Tonawanda Bank, N. Y. City Trust and Banking Co. (fraud); Tenth Ward Bank, Chelsea Bank, Staten Island Bank, and Washington Bank, N.Y. Erie County Bank, and Union Bank, Buffalo; Bank of Western N. Y., Rochester; Farmers and Mechanics Bank, Batavia; Binghampton Bank.

On Wednesday, the following were thrown out by the agents in this city, viz:

Bank of America, and Merchants' Exchange, Buffalo.

And finally yesterday, (Friday) the explosion became general, and the agents threw out the following:

Mechanics Bank of Buffalo, United States do, Phœnix Bank do., Bank of Commerce do.; Bank of Brockport; Cattaraugus County Bank; Bank of Lodi; St. Lawrence Bank.

The two latter banks it is supposed will furnish their agents with funds to go on and keep up their redemptions in a short time; the officers and some of the stockholders of the St. Lawrence Bank particularly, being among the most wealthy citizens of St. Lawrence county.

The panic has burst so suddenly upon the agencies of the Associations, that the funds placed with them were exhausted before they could arrange to meet such an extraordinary demand.

By a singular if not an inadmissible construction of the law, by the late Comptroller, (Mr. Cook,) preference has been given in the redemptions from the deposite in his hands to those who were the first to appear with their protests. Such was the course taken and allowed in the case of the Millers' Bank, in which the notes in the hands of political friends and favorites were immediately redeemed, and the small bill-holders, "the merchant, the mechanic, the farmer, and the laborer," were the sufferers. Yesterday, a bill was passed through both branches of the legislature, and waits only the signature of the governor to become a law, providing that the circulating notes be paid *pro rata.*—*Albany Argus.*

Comparing the aggregate of Free Bank bills in circulation or in possession of said banks last Saturday, 13th inst., with what it was last November, we find an increase of near $100,000, while the securities have been increased $132,000. It is true, some of the stock securities are lower now than they were then, but in most cases we believe they are still sufficient, with the aid of the mortgages pledged, to redeem every dollar of the actual circulation at par. At any rate, there is no reason for the universal distrust which has befallen the red backs within the last few days, as if the whole system were exploded and gone to ruin.

Elections in Jamaica.—The following extract of a letter received in this city, gives an interesting and graphic description of the mode of conducting the elections in Jamaica:

"*Kingston Jamaica, Jan.* 15, 1841.

Elections have been going on for Mayor, Aldermen, &c., here—and parties are in precisely the same state as in America, viz: the *conservatives* and *radicals*. On the first day they were obliged to close the polls and adjourn, on account of the mob preventing voters coming up. And the manner of voting is to call your name, which must appear as with us on a check list, and without any written vote, call out the persons' names for whom you vote—and, strange to say, on the second day, the radicals were successful; and they *displaced Colonel Fowles*, an Alderman who ranks here precisely as Abbott Lawrence does at Boston. He has been returned for the last thirty years as Alderman, and one whom most people loved.

Well, after the vote was announced, the negroes, some without hats, shoes, or shirts, and a medley of the very lowest of the population, proceeded in procession, in front of his house, with drums and fifes, and cymbals in front, playing the dead march, with a *coffin* in the centre, (borne on the shoulders of four of these radicals,) bearing the name of Col. Fowles; and in the rear were many with large black scarfs over their shoulders and around their hats, if there were such as had any—thus violating the feelings of an old and respectable individual; and what makes it more aggravating, was, the circumstance of his being at present in very feeble health. They marched about the city until 9 o'clock at night, and the excitement among the merchants and others was very great—but not even the Mayor interfered, although the disposition was evidently not lacking; and I heard some exclaim, 'Jamaica, thou art lost.' Groups of individuals were gathered about the corners of the street, and it very much reminded me of some of our last elections. I told them that such things would be met in America with a volley of rifle balls; and *every one* was unanimous for a like procedure here; but, for some unaccountable reason, fear seemed to pervade the whole community."

[What impudence! that these "free niggers" should refuse to elect one of the "property and standing" of Jamaica, who had tyrannized over them for 30 years, as an Alderman! The ungrateful wretches should be reduced to slavery instanter! It is evident that they can't take care of themselves! The "American gentleman" who writes this piteous tale must be no common genius! Those who know how promptly the mob of "gentlemen of property and standing" in Boston, (composed of the merchants who rank with Abbott Lawrence!) which broke up a meeting of anti-slavery women, and dragged Garrison through the streets, was put down by the civil authorities, will have no difficulty in believing, that "*such* things" as took place in Jamaica, would be met "with a volly of rifle-balls" if they were to occur in this country! The American people are proverbial for their abhorrence of any thing like a mob!]

Emigration to Jamaica.—A late English paper contains a letter from Jamaica on the subject of emigration to that colony. The following extract is not calculated to encourage emigration.

"I have had very favorable opportunities of witnessing the workings of the emigration speculation, and I contemplate with horror the importation of 50,000 more deluded beings into this country.

"For them no preparation is making now, and when they arrive they will add to the number of those unhappy victims of cupidity, whose history is short but appalling. They came to this country—they sickened—they died!

"Where, Sir, are the hundreds of our fellow men—many of them our fellow countrymen, who were tempted by the false promises of captains, planters and other greedy speculators, to come to this country, within the last four years? Where are they? Who can answer? When earth shall render up its dead, the mystery will be unveiled.

"The rum, the sun, and disappointments of this country, levelled them to the dust in a few short months after their arrival.

"If the individual cases of wretchedness which I have seen were told in the ears of the peasantry of Great Britain, they would submit to the privations of their native land—to the bread tax of iniquity—to the poor-house provisions—to the starving wages system—to any thing, in short, rather than come hither to be destroyed!"

Quick Work.—The Baltimore Patriot says, that the Inaugural Message of President Harrison reached that city from Washington, on the Rail-Road, in *one hour and fourteen minutes and fifty-five seconds.*

Trade of Cincinnati.—The Cincinnati Chronicle of the 4th estimates the value of articles exported from that city during the last year at more than nine millions of dollars, made up pretty nearly as follows: Pork and Beef, in all forms, three millions; Flour, one million two hundred thousand; Manufactured articles of all kinds, three millions; and the residue miscellaneous articles of produce.

By reference to the items which compose the exports in 1826, and those now, we find that the exports of Flour and Whisky are *six times* what they were then—and of Pork *ten fold*, and that of manufactures at least *twelve fold*.

Boston Market.—A writer in the Morning Star, says:—"When you visit Boston you may see a large wagon standing at the doors of our market, into which all kinds of *refuse* meat is thrown. Upon seeing this wagon stand at the door of one of the markets, we asked a friend of ours, who knows the truth in the case, do they give this *offal* meat to the hogs? He did not reply till we pressed the question again, and then he answered, this meat is prepared and sent to the South for the slaves. Oh, how heart-sickening to think that our colored brethren must eat this dog and cat food,—this foul, dirty, unwholesome *carrion*.

Hudson River.—The steamboat Utica, which left here on Friday or Saturday with the intention of going through to Albany, succeeded in getting only as far as Hamburgh, 7 or 8 miles below Poughkeepsie, and was there frozen fast in the ice.

Daniel Webster, jr. has been appointed under Secretary of State. He is a young man of good talents, and for the last few years has resided in Illinois. He made some capital speeches during the contest last fall, and is much esteemed in Illinois. He is the eldest son of "his father."—*Philad. North American.*

The receipts of the American Colonization Society, for the month ending Feb. 20th, were $3,284 56.

Gov. Page, of New Hampshire, has appointed the 15th of April, to be observed throughout the State as a day of humiliation, fasting and prayer.

The Case of M'Leod.—Major General Scott, not less distinguished as a pacificator, than, in need, as a dashing soldier, arrived here last night from Washington, on his way to the Niagara frontier, to take all proper measures to repress, or repel, any partisan outbreaks that might arise in the course, and by reason, of McLeod's trial at Lockport.

That trial is noticed, we believe, for this day week, not this day (Monday) as has heretofore been stated; and we hear it rumored from Washigton, and we believe truly, that the Attorney General of the United States, Mr. Crittenden, will be present at Lockport, on behalf of the United States, to take such steps as the case may warrant.—*N. Y. American.*

New Hampshire Election.—We have received the statement of votes given at the election on Tuesday in several towns in New Hampshire. The number of votes is considerably less than in the Presidential election, but the proportions are not materially different between the two parties. The general result will doubtless be in favor of the democratic ticket.—*Boston Daily Adv. and Pat.*

John Q. Adams.—A correspondent of the Boston Mercantile Journal, speaking of the appearance of this venerable statesman in the case of the Amistad captives, says, "I never heard him to so good advantage. After such manifestations of power as would honor a juvenile Hercules, no one need say he is too aged for the public service. I hope you will keep him in Congress as long as he lives, unless he should again be wanted in the arena of diplomacy.

One Term.—The Senate of Pennsylvania has passed a joint resolution amendatory of the Constitution, so as to provide that the Governor shall serve but one term in a period of nine years.

Catlin's Indian Gallery.—Mr. Catlin is about preparing his manuscript of Indian manners and customs for the press, in London, and intends to illustrate the work with about 400 engravings, prepared by himself. He has obtained the subscription of the Royal Family and a large number of the nobility, and has re-leased the Egyptian Hall for another year.

Charity.—"I fear," said a country curate to his flock, "when I explained to you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer laboring under the same mistake."

Presentation of Foreign Ministers.—The members of the Diplomatic Body, now in Washington, waited upon the President on the 9th inst. Mr. Fox, the British Minister, addressed Gen. Harrison in a complimentary and congratulatory speech, to which the latter made a very respectful and polite reply.

Steam Communication to Burlington and Ogdensburgh.—A project is on the tapis for constructing a railroad from Ogdensburgh in New-York, to Lake Champlain—and we believe application has been made to the Legislature for a charter. This would be an important step towards a direct communication by steam, between Boston, Vermont, the northern part of New-York, and Montreal. The distance from Ogdensburgh to Lake Champlain, opposite Burlington, is about 70 miles. It would be necessary to cross the lake in a steam ferry boat. The railroad could then be continued along the valley of the Onion river, through the heart of Vermont to Montpelier—and thence to Connecticut river, a short distance above Haverhill, N. H.—the whole distance from the lake to the river being about 60 miles. The communication, then, would be by the Connecticut river, some 70 or 75 miles down, as far as Walpole, N. H., from whence a railroad, some 40 or 50 miles in length, could be constructed, to pass through Keene to Nashua—from which place there is already a railroad communication with the great metropolis of New England.

It is said that the physical difficulties in the way of this enterprise are comparatively trifling—the project is entirely feasible—and, sooner or later, will be carried into effect; and the sooner the better for the interests of a large portion of New England. The country through which communication would thus be had by steam, is rich in is agricultural resources, and is already immensely productive—but its produce and manufactures would soon increase an hundred fold, provided there were greater facilities communicating with the sea-broad.

Appointments by the President, by and with the advice and consent of the senate.

Ogden Hoffman, to be District Attorney of the United States for the Southern District of New York, in place of B. F. Butler, resigned.

Solomon Lincoln, to be Marshal of the United States for the District of Massachusetts, in the place of Jonas Sibley, whose term of office expired on the 3d inst.

William Barrow, to be Marshal of the United States for the District of Vermont, in place of Heman Lowry, whose term of office has expired.

Nathaniel P. Causin, Jr., Secretary to the President to sign patents.

Henry Southmayd, Assistant Collector of the Customs for the District of New-York, to reside at Jersey City.

James Donaghe, Collector at New Haven Connecticut.

Wm. P. Greene, Surveyor and Inspector at Providence, R. I.

U. S. Bank.—The Advocate of Freedom attributes to *slavery* the cause of the failure of the U. S. Bank of Pennsylvania. The way it was done by loaning large sums to planters and relying on the cotton crop for the means of payment. The great fall in cotton rendered the debtors of the bank insolvent, and the bank became the sufferer. There is some truth in this. The bank has lost but few debts in the non-slaveholding States.—*Kenebec (Me) Jour.*

India Rubber Pavements.—A late number of the London Morning Chronicle says, that amongst the marvels of the times, a patent has been actually taking out for paving the streets of London with India rubber, and many scientific persons are sanguine as to its success. There is to be a substratum of wood, on which is to be put a coating of caoutchouc, mixed with iron filings and saw-dust to a depth of several inches. This, it is calculated, will resist the ill influence of all weathers, and make the most delightful and durable pavement.

Population of London.—The deaths in the city of London during the past year were 14,574, of which 7,269 were males and 7,278 females. Only one is reported as murdered—there were 31 by suicides, 13 accidently poisoned, 79 drowned, 119 accidentally killed, and 1903 died of consumption.

There were in the same time 16,160 births, of which 8,090 were males and 8070, females. There were also buried 699 still born children, not included in the foregoing.

Rail Road from Albany to Goshen.—Measures are about to be adopted to construct a Rail Road from Albany to Goshen in Orange County to intersect with the New-York and Erie Rail Road which will soon be opened to that point. The distance from Albany to Goshen is about 100 miles, and the route favorable for a rail road.—*Troy Whig.*

Specimens of German Genius.—According to the "German Pedagogic Magazine," there died a few years ago in Suabia, a schoolmaster, who, for fifty-one years, had superintended an institution with old-fashioned severity. From averages inferred by means of recorded observations, one of the ushers has calculated that in the course of his exertions he had given 911,500 canings, 124,900 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks to be got by heart. It was further calculated that he had made 700 boys stand on peas, 600 kneel on a sharpe edge of wood, 5,000 wear the fool's cap, and 1,708 hold the rod.

Fire at Exeter.—We learn that the Court House in Exeter, N. H., was destroyed by fire last night, with all its contents, including an armory, and the apparatus for the exhibition of the "Conflagration of Moscow."—*Boston Journal.*

Steamer Mohegan.—This boat, on her passage from Stonington to New-York, on Saturday night last, encountered a violent gale exposed the lives of the passengers and crew to imminent peril. The passengers, 49 in number, have puolished a card in which they attribute their preservation to the superior judgment and skill of Capt. Comstock.

The Vicksburgh Sentinel says, "one half of the fair-haired young scamps from the North, who come to this State, marry widows, and spend the money of their better halves—having none of their own to spend."

[About an even bargain, we guess, between the parties.]

Eggs of the Codfish.—It is estimated that the female carries in her ovary more than 9,000,000 of eggs. No wonder, therefore, that 20,000 fishermen do not cause this fish to disappear from the deep.

Indian Disbursements.—The report of the second Auditor of the Treasury, with such accounts as have been rendered by persons charged with the application of moneys &c., for the benefit of the Indians, from 1st October, 1839, to 30th September, 1840, shows that—

The whole amount drawn from the Treasury during the year, and placed in the hands of agents, was. $2,132,141 32

Of which there has been accounted for 1,710,433 00

Leaving unaccounted for $421

Household Treasures.

BY MARY HOWITT.

What are they?—gold and silver,
Or what such ore can buy?
The pride of silken luxury—
Rich robes of Tyrian dye?
Guests that come thronging in,
With lordly pomp and state?
Or thankless liveried serving-men
To stand about the gate?

Or are they dainty's meats,
Sent up on silver fine?
Or golden chased cups o'erbrimmed
With rich Falernian wine?
Or parchments, setting forth
Broad lands our fathers held?
Parks for our deer, ponds for our fish,
And woods that may be felled?

No, no, they are not these! or else
God help the poor man's needs!
Then, sitting 'mid his little ones,
He would be poor, indeed!
They are not these! our household wealth
Belongs not to degree;
It is the love within our souls—
The children at our knee!

My heart is filled with gladness,
When I behold how fair,
How bright, are rich men's children,
With their thick, golden hair!
For I know, 'mid countless treasure,
Gleaned from the east and west,
These living, loving human things,
Are still the rich man's best!

But my heart o'erfloweth to mine eyes,
And a prayer is on my tongue,
When I see the poor man's children—
The toiling, though the young—
Gathering, with sun-burnt hands,
The dusty wayside flowers!
Alas! that pastime symboleth
Life's after, darker hours.

My heart o'erfloweth to mine eyes,
When I see the poor man stand,
After his daily work is done,
With children by the hand;
And this he kisseth tenderly,
And that, sweet names doth call--
For I know he hath no treasure
Like those dear children small.

Oh, children young, I bless ye;
Ye keep such love alive!
And the home can ne'er be desolate,
When love has room to thrive!
Oh, precious household treasures!
Life's sweetest, holiest claim—
The Saviour blessed ye, while on earth—
I bless ye, in his name!

From the New-Yorker.

Beggars.

"For the poor shall never cease out of the land."—Deut. xv. 11.

See! by that crazy hut they stand,
Poor outcasts—children of distress,
Haply of crime—a mournful band,
Involved in want and wretchedness!

The tattered garment, patched and pinned—
Quaint robe—it warms not, nor conceals;
Tossing their rags, the wanton wind
Their bony nakedness reveals.

They shrink before the biting blast,
They shiver in the frosty air,
And ever and anon they cast
To Heaven, a look of dumb despair.

And Heaven that look may heed—but see!
The rich man, in his chariot, rolls
Pompously by, nor heedeth he
The anguish of those stricken souls.

Covered with fur from head to heel,
What need he care for wind or storm?
Alack! the proud are slow to feel
For outcasts, wretched and forlorn!

They pass the shivering wretches by,
They thrust the needy from their door,
And look on want with stony eye:
Oh, God! have mercy on the poor!

They are our brothers—though forlorn
And houseless through the world they go;
Our brothers—though the hand of scorn
Marks them deridingly and slow.

Our brothers—though by men abhorred—
God's ministers in mean disguise,
They bring a message from the Lord,
Not vainly to the good and wise.

Despise them not! As ye regard
The least who doth for kindness call,
So shall the Merciful reward
With good or ill, who judgeth all.

Oh, never, from amidst the land,
Shall cease these children of distress!
Then let us bring, with liberal hand,
Succour to all their wretchedness.

Subdue our selfishness and pride,
And make our hearts, O Christ! like thine,
By deeds of mercy sanctified,
And stirred by impulses divine.

Plainfield, Conn. V. G. Allyn.

Where Truth Dwells.

O sacred Truth! Say if thou may'st be found
Above, beneath, within us and around;
Why from the many liest thou all concealed?
Why to the favored few alone revealed?
Methinks I hear thy gentle voice reply,
'Tis those alone that search with single eye:
The many, or with pride or passion blind,
But seem to seek, and therefore may not find;
The schoolman, learned, mystical, acute;
The pedant, vain, conceited, and astute;
The sceptic, ever on suspicion bent,
To evidence too weak to yield assent;
The cavalier, who each argument gainsays,
Of fact or wit ambitious of the praise;
The reckless, who, if Truth or stand or fall,
Alike unheeding, never think at all;
Such, self-deluded, I forsake, to cheer
The childlike spirit, humble yet sincere.

Palmer.

MISCELLANEOUS.

From the Dial.

Ideals of every Day Life.

Is it yet settled *what life is?* Has experience long since tried and made the most of it? Shall the son plod on in the footsteps of his father?—Shall the first child's blunders be fastened upon all his children's children, and the experiment of the ignorant first comer be law to all them that come after? Is there no room for improvement? May not life in all its forms be lifted up, and the hackneyed drudgery be inspired with an idea, an energy, a heartiness, which shall make it drudgery no longer? Must man forever continue the slave of habit, doing things for no more convincing reason than custom, and positively *making* life a dull thing, lest he should be guilty of finding it in his experience not quite so dull as represented (for it would be a shame to differ from all the world in such a comforting conclusion?)

Let us see then. There are certain things which fall to the lot of all humanity; certain things which man must do and bear. In what spirit does he do them and bear them? In what spirit does he work, walk abroad, talk with his neighbor, bury his dead, store himself to the house of worship? According to the spirit with which he does these things, will the field or shop, the school or study, the walk, the fireside circle, the church, the scene of suffering, be to him dull, discouraging and degrading, or beautiful and full of ever increasing interest and hope. The Christian finds his heaven in each of these; and each of them may be enumerated among the pleasures of religion.

First, then, behold the religious man *at work*. The first question asked about every one is: What does he *do?* What is his business? And this very justly; for, until a man have something to do, he has no right to be *thought* of in any other relation.

It is the law of Nature that man must *must* work. An outward necessity, if not an inward one, compels him to it. Two causes always keep us active. A restlessness of our own, an inward natural tendency to do things, or what is called an active impulse, keeps us busy always, with one or more of our faculties, creating or destroying; keeps us working for the pleasure of it, whether profitable or not. But should this inward impulse fail, Want, our stern taskmaster, threatening to cut off our supplies, still warns us from without that we must either work or die. All men work, then, somehow, either because they love to do so, or because they must. Labor affords the only means of keeping ourselves alive; and when life is secured, labor still becomes the first condition of enjoying it. Yet labor is full of hardship. It is often times degrading, narrowing and enslaving to the mind. It is so precisely as it is the labor of necessity, rather than of choice. Man's daily occupation may be a dull routine, to which he dooms himself, although a weariness; or it may be a cheerful, entertaining, instructive, and improving exercise. Most men only *support* themselves by labor. A wise man both supports and educates and amuses himself by it. To one it is all drudgery, to another a delight. One man by the labor of his hands is rendered coarse and ignorant, the slave of habit, slow to detect opportunities of improvement, unaware of his own resources and capabilities, blind to the beauties there are around him, uninterested for want of thought, with nothing to say for himself when he meets his friends, a weariness to himself and others, a mere *hand* on the field, a mere eater and sleeper at home, to whom life is an old story altogether, slightly varied from day to day, but always growing duller, want and vexations of all sorts continually pressing upon him without, balanced by little mental faculty or cheerful occupation of the mind within. The slave of circumstances he, spending all his life in these dull arts of keeping himself alive. Another man from the same labor gains strength and dignity and intelligence, and becomes more and more a *man*, with every task to which he stoops. His labor is occupation not only to his hands, but also to his mind. His observation grows more active, his judgment more sound, his heart warmer and stouter; he learns to rely upon himself, he finds what resources he has within himself to draw from, he sees the significance of common sights and sounds. Nature becomes full of meaning to him, the beauty of the world increases upon him, God is manifest to him in every shifting cloud, or opening flower; in the mysterious process of growth he traces analogies and correspondences with his own mental and moral growth, his soul fills with wisdom, his heart with hope and confidence, and to him life becomes more new and beautiful and interesting, the longer he lives.

So different a thing may the same work be to two men working side by side. It is the end that dignifies the means. The meanest occupation, through which shines a lofty purpose, becomes glorious. No work is low and degrading in itself. The coarsest handicraft is as honorable as the most respectable profession, when the laborer respects himself, and is working for a noble end, namely, the perfection of his own nature, or the happiness of those he loves. Let a man propose to himself the higher object for which to live, and all he does partakes of the dignity of his life-plan, of his being's end and aim. Then the toil which looks immediately to bread and subsistence, looks farther too, and becomes in a higher sense part of the eternal culture of the soul; and the fruits of one's labor are not only bread to eat, but bread of life.

The religious man lives for one great object:—to perfect himself, to unite himself by purity with God, to fit himself for Heaven by cherishing within him a heavenly disposition. He has discovered that he has a soul; that his soul is himself; that it changes not with the changing things of life, but receives its discipline from them; that man does not live by bread alone, but that the most real of all things, inasmuch as they are the most enduring are the things which are not seen; that faith and love and virtue are the sources of his life, and that he realizes nothing, except he lays fast hold upon them. For these, then, he lives. And, whatever may be his trade, to whatever work, impelled by physical necessity, or the habits of his neighborhood, he turns his hand, this purpose of his life appears in it. He extracts a moral lesson, a lesson of endurance or of perseverance, for himself, or a new evidence of God and of his own immortal destiny, from every day's hard task. He builds up not only his fortune, but himself by it; he stores not only his garners, but his mind. As he drops the seeds into the earth, all-instructive Nature having caught his eye, drops other seeds, that bear fruit more than once, into his soul. As he clears the ground of weeds, with unseen hand the while he pulls away the weeds of prejudice and wrong desire that are growing up to choke the plants of Paradise within the garden of his heart. The sunshine on his fertile fields looks doubly clear to him, because of the sunshine of conscience in his breast. And, as he reaps his golden grain, his soul reaps golden hopes and golden approbation in the field which he is tilling for his God.

Drudgery is one thing. True labor is another. No man has any right to be a drudge; no man was ever made for that. If true to himself he cannot but be something more.

The seeds of something more are in him.—In his very nature there wait faculties to be unfolded, which he has no right whatever to neglect, faculties religious, moral, intellectual in exercising which he lifts himself above the sense of want, above the power of fear, of fortune, or of death, feels his immortality, becomes himself what God intended him to be. In any kind of business or labor he can find sphere for the exercise of these, his greatest faculties; if he cannot, he is bound to labor somewhere else. No one has a right to live, merely to "*get a living.*" And this is what is meant by *drudgery*. Drudgery is not confined to the labor of the hands, nor to any one class of occupations. There are intellectual and fashionable drudges. And there are hard-working, humble laborers, more free, more dignified and manly in all they do, or look, or think, than any who look down upon them. Some soil their hands with the earth; others soil their minds indelibly by the pride and vanity which keeps their hands so delicate. The true man 'stoops to conquer.' The vain man wears his head aloft, while the rock is wasting from under his feet, and the glow of disinterested activity, the beauty on which he prides himself, fades from his face.

The Christian makes his business, of whatsort, contribute equally to his acquisition of knowledge, to his amusement, to the trial of his faith the growth of his affections, no less than to his health and his support. Into all his work he carries *thought*. He makes it a science; and so saves time for other things, while he makes his labor interesting, not the same old story every day, but full of new and valuable suggestions to his mind. To his curious mind the work of his hands becomes a practical illustration of principles; and so the through-going *doer* becomes the healthy *thinker*. He thinks for whom and what he labors, and his faith and affections are increased. Haply, too, his imagination, his sense of beauty, become quickened. Daily conversant with Nature, the glorious scene of his labors, a quiet enthusiasm kindles in the heart of the farmer, and a new source of happiness is unlocked to him. An intelligent farmer is certainly the happiest of men. His daily toil is reconcilable with every kind of higher culture. He may make himself in every sense a man. He need not be a mere *hand*. He may trace out the laws of Nature, and let the sight of principle inspire him. He may be a philosopher on the field. He may cultivate a sympathy for all men, while every thing around him may fill him with sweet gratitude to God. The all surrounding beauty may take possession of his soul till in his heart unconsciously he becomes a poet. To ensure this, it only needs a religious spirit, a spirit of constant self-improvement.—For religion unlocks all the fountains of the soul, and puts a man gradually in possession of all his powers. He first finds out what he is and what is in him, when he devotes himself to God. If he is truly religious, he will grow intelligent, free and happy; and life to him will never lose its interest; rest will not be idleness, toil will not be drudgery. But while he bends to his work, he will be seeking truth, loving his neighbor, and communing with his God.

In labor, too, the Christian feels a sweet remuneration, when he makes himself independent of his comforts; and so is he both happy himself without them, enjoying the triumph of his own spirit; and he returns to them with keener zest. We know not the sweetness of any pleasure, until we can forego it; we appreciate none of our advantages until we cease to depend upon them. All things become more beautiful to us, when we find we can do without them. There can be no rest where there has been no labor. There is no Sabbath to him who has not had his week of work.

Is Slavery Safe?—The recent revolt, or perhaps we should say the apprehended revolt of the slaves in Lafayette parish, La., shows in a strong light the unquiet condition of the South, and the existence of the fears which torment them.—Knowing, as they do, how much cause the slaves have to urge them to insurrection, the least suspicion that such is their design is magnified into a certainty, and the planting districts are immediately rocked with excitement from one extreme to the other. Rigorous measures against the suspected are immediately adopted—they are arrested, hurried through the mockery of a trial, some of them judicially murdered, others cruelly tortured, and all this that the slaves generally may be impressed with a salutary dread of the power of the whites and bow still more submissively to the yoke of bondage. The Lafayette revolt should be regarded as a solemn warning to the slaveholders. It is an incident of slavery—the genuine fruit of the tree of oppression. Liberty produces nothing of the kind. The South may see if it will, that it stands on the crater-edge of a volcano, the occasionally ascending smoke of which testifies of the seething fires below. Her safety can be found only in emancipation—for thus alone can the cause of her present danger be removed.—*Christian Reflector.*

Foreign Interference.—The persecutions suffered by the Damascus Jews in consequence of the supposed murder by some of their number of a monk and his servant, are exciting universal commiseration. Public meetings have been held in Great Britain and this country; the press is loud in its sympathy; even slave-state papers have insisted on the duty of other governments interfering in behalf of the Jews; and both our own and the British governments have already acted. But, is not this "foreign interference?" Yes—we are all meddling with what does not concern us. That the Jews are tortured and put to death is no concern of ours. The Sultan has a right to erect *torture* into a system, and to call this system an institution—what right then have we to meddle with his domestic institutions? None according to General Harrison, none according to Van Buren, none according to certain of our most learned divines and distinguished statesmen—if they will be consistent. For with *slavery*, which is a no less crime against humanity than the torture of the poor Jews, they tell us we have nothing to do—it is a domestic institution of our Southern brethren. Now, the same right Mr. Van Buren has to interfere with another government in behalf of a portion of its subjects, the British Government has to interfere with ours in behalf of the oppressed colored man. The same principle that warrants the people of the United States, in holding public meetings, to pass resolutions of sympathy with the persecuted, and reprobating the persecutors in Syria, authorizes us, were there no other warrant, to endeavor to direct public opinion against slavery.—*Philanthropist.*

Kindness Better than Force.—The following anecdote, which was related by Dr. Cooley at a Common School Convention in Hampden County, strikingly illustrates the force of the principle of kindness.

"Many years ago a man went into a district, to keep school, and before he had been there a week, many persons came to see him, and kindly told him that there was one boy in the school whom it was necessary to whip every day; leading him to infer such was the custom of the school, and that the inference of injustice towards the boy would be drawn, whenever he should escape, and not when he should suffer. The teacher saw the affair in a different light. He treated the boy with signal kindness and attention. At first, this novel course seemed to bewilder him. He could not divine its meaning. But when the persevering kindness of the teacher begot a kindred sentiment of kindness in the pupil, his very nature seemed transformed. Old impulses died. A new creation of motives supplied their place. Never was there a more diligent, obedient and successful pupil; and *now*, said the reverend gentleman, in concluding his narrative, that boy is the Chief Justice of a neighboring State. The relator of this story, though he modestly kept back the fact, was himself the actor. If the Romans justly bestowed a civic crown upon a soldier who had saved the life of a fellow-soldier in battle, what honors are too great for a teacher who has rescued a child from ruin?

GENERAL INTELLIGENCE.

Late from Liberia.

The News of the breaking up of sundry slave factories on the coast, by British cruisers, is confirmed. Some particulars will be found below.

From Africa's Luminary.

SLAVE FACTORY DESTROYED.

Monrovia, Dec. 4.—We have the pleasing intelligence to communicate to our readers, of the seizure of the buildings and property of that notorious slave mart at Gallenas, which for years has been carrying on a horrible traffic in human beings. The particulars of the affair we have from the lips of the master of an American brig now in our roadstead, who was at Gallenas at the time, on shore himself, and thus became acquained with the whole transaction.

It appears that a preconcerted plan of arrangements had been entered into between the commanders of the H. B. M. armed vessels, the Wanderer, the Saracen, and the Rolla. On a certain day, as if accidentally, they all dropped anchor one after the other off Gallenas bar, and began to man their boats for an attack on the establishment on shore. The Rolla, fearing she should not arrive in time, had early in the day sent her quota of men and boats to join the Wanderer, so that although she did not get to anchor until three or four P. M., her boats all manned, prepared with the others for the attack. As soon as all things were ready, 11 boats carrying 120 men, well armed, pushed off from the sides of the Wanderer and the Saracen, and steared directly for the bar, passing through which, they entered the river and began to near the field of action.

It appears that Don Pedro Blanco's establishment is situated on a handsome little island, a short distance up the river, and so surrounded by trees, as to prevent their seeing very distinctly the approach of any boats, unless from a kind of observatory which on this occasion was not occupied.—Lieut. Denham, who took the command of the expedition, proceeded therefore unobserved, until at last the alarm was given, and the fears of Spaniards were aroused. At first, however, they supposed it was only a party of pleasure designing to pull about the river and then return on board.—But soon the nearing of the boats directly towards the factories, told the whole tale. In a moment all was affright and consternation. Not the least resistance was offered—not a musket fired. The slavers had just time enough, and but that, to secure their papers, and taking the slaves they *had on hand*, made their escape to the bush, where they remained concealed. The British officers and men landed, took possession of the establishment, destroyed a quantity of property, but had not burned the buildings when Captan ——— left. It was supposed they would pursue them, and leave a small force to occupy the premises.

ANOTHER SLAVE FACTORY GIVEN UP.

Monrovia, Dec. 15th, 1840.—Mr. Editor: In your last Luminary you gave your readers an account of the destruction of Don Pedro Blanco's slave establishment at the Gallenas river. That "slave factory" has long been a serious injury to the prosperity and growth of the colony of Liberia.

The Gallenas river is said to be about forty miles North from Monrovia, and it was at the mouth of this river that Bianco commenced and prosecuted the slave trade, with unparalleled success for a period of upwards of twenty years.

Since the breaking up of Blanco's establishment, it is said that there are now no slaves taken from the whole of the coast between this place and Sierra Leone.

I perceive I have greatly digressed: my object in addressing you was to give you the substance of a report which has reached this place, and believe to be authentic; concerning the slave factory at the New Cess river.

New Cess is a river some twelve or fifteen miles below Bassa Cove, and has long been known as a principal slave mart.

New Cess, is in the territory claimed by the colony of Liberia, but has never been formally purchased; therefore, the proprietors of that place leased it out to Canot, for a slave establishment.

Canot has long been known on this coast as a veteran slaver, who has periled life and liberty for the prosecution of his favorite employment.

It appeared that on hearing the fate of Gallenas, he wisely concluded to compromise; and when H. M. B. men of war visited him they found him favorably disposed to negotiate upon the following terms. He agreed to give up to the men of war all his stock of slaves; to discontinue the slave trade; to enter into a legitimate trade, say in ivory, palm oil, cam-wood, gold dust, &c. &c. Upon these conditions it is said he was spared, and left to repent for further misdoings.

It is also further reported that he has applied for, and is to receive the protection of a British subject.

I sincerely hope that all is true, and that the time may soon come when the wicked shall cease from troubling this devoted continent.

SCENES AT THE SOUTH.

Execution at Augusta, Ga.—A correspondent of the N. Y. Tattler, writing from Augusta, gives the following account of the recent execution at that place of a free colored man for an alleged participation in a scheme of insurrection.

To-day, George Hill, a free negro, convicted of taking a leading part in the insurrectionary conspiracy of which I wrote you some weeks ago, is to be hung, I am just come from the place of execution—the large heath or common near the race course. He was dressed all in white, seemed to have made his peace with God—and was tolerably composed before the vast crowd which surrounded him. I say *was*, for though the form of execution was gone through with, it has not yet been consummated. The rope broke, and I have just seen the sheriff pass to procure one more efficient. While I saw him on the scaffold, he desired to see two or three acquaintances of his own color, and their names were called by the officer. Only one, however, came forward, and George spoke to him so indistinctly that I could not hear.

This George Hill is between forty and fifty years of age, and has been an inhabitant of this city nearly half that time. Some years ago, he drew a prize of $2,000, in a lottery, which unsettled his mind, rendered him restless, ambitious and peculiarly susceptible to the baneful influences of the abolitionists. Misguided by their misrepresentations, for he has been in almost constant communication with them, either personally, or through their inflammatory tracts, (with which you recollect, our post-offices were deluged sometime ago,) he has intrigued, for years past, against the peace of the community; but though long ago, suspicious circumstances were discovered against him—one of which was the finding of two or three demijohns of gunpowder on his premises—not until recently, was sufficient proof found to warrant his conviction.

The witnesses who testified directly against him, Walker and the white man, Hawes, were three white persons, and one colored man. George, it appears, had imbibed the idea, that his race was equal, if not superior, to the whites; that the slaves would do right, and well, to rise and cut the throats of their masters; that they had it in their power to do this, or to change situations, and to hold *them* in servitude; and that in any attempt towards such a revolution, the slaves would meet with the ready and cordial support of their "white brethren" of the North! Though an intriguing and cunning fellow, his comprehension was too limited for him to see the fallacy of these wretched-dreams, and he was so consummately imposed on by them, (as shown by the evidence,) as to purpose becoming, himself, the Mayor of Augusta, after the massacre of the white inhabitants.—It was proved also, that he disputed with Walker, as to which, in sacking the banks, should have the *specie*, and which the *paper* money,—George insisting on having the former.

At his trial, he was ably defended by the best criminal lawyer in this State, Gen. Glascock; but the evidence was too strong against him—and after a few minutes deliberation, the jury returned a verdict of guilty. Efforts were made to get him a *reprieve* until after the trial of his confederates, Walker and the white man, Hawes, but they were abortive. The public safety demanded a summary example, and he has suffered justly.

Since I commenced this letter, the career of Hill has terminated. He was again placed upon the scaffold, much agitated, and trembling violently; and in another moment, the soul of this poor victim of delusion was in eternity.

Murder by a Slave.—Rumors have reached this city, says the Raleigh Register, N. C. of the perpetration of a most horrid murder in the adjoining county of Orange. It is stated that a respectable citizen named Pratt, was engaged with one of his negroes in the woods, riving shingles, when the fellow struck him a violent blow with the hatchet, which stunned him, and he then deliberately despatched him.—Having concealed the body in the leaves, he went to the house and told his mistress that his master had sent him for his horse and pocket book, intending to go to a neighboring store. They were accordingly sent, but the little son of the deceased accompanied the negro as the bearer of the pocket book. On the way to the scene of murder, the negro felled the child to the earth with a club, and supposing he was dead, made off with his booty. The child, however, came to, gave the alarm, and the negro was arrested at Hillsboro,' with the horse and money in his possession.—He was committed to jail, and will doubtless expiate his atrocities on the gallows.

Fatal Affray.—An old man named David A. Porter was killed on the 9th ult. in Scottsville, Allen county, Kentucky, by a man named Borden, who had circulated a report injurious to a female related to the former. Borden was called upon by Mr. Porter and his three sons, but refused to retract his report, when a fight occurred between them.—At a subsequent meeting, Borden was set upon by the Porters, when he fired a pistol at and killed the father. He received considerable injury from the sons, but is expected to recover.

Death for Forgery.—George W. Jones, convicted at the last May term of the Charleston Court of Sessions, of the crime of forgery, was on the 23d ult. sentenced by Judge O'Neall, to be hanged for the same on the first Friday in May, next. He was indicted for two crimes, larceny and forgery, for the former of which he was punished with the lash two several times, and is to receive two other whippings prior to his execution—and which he would have received ere this, had not the physician pronounced him too feeble to bear the punishment.

The body of an unknown man, supposed to be a person in search of land, was found on the 24th ult. concealed in the hollow of a tree in Macon county Alabama. He had been shot through the head

Disgraceful Riot.—A general fight occurred yesterday afternoon in Green street, in the neighborhood of Fifth, between a number of Irishmen and Germans. Two persons, we are told, were seriously injured. The cause of the quarrel we did not learn, but we presume it grew out of the national antipathy that exists between them, raised to the fighting point by a liberal application of steam. Some six or eight of the belligerents have been lodged in the Calaboose, and will probably undergo an examination before the acting Mayor this morning.—*St. Louis Republican.*

A Duel took place at New Orleans on the 21st ult. on the Bayou Road, between Mr Dauphin, a French fencing master, and Mr. Nora, a young creole, in which the former was the victim. They fought at thirty paces, with double barrelled guns, loaded with bullets: each party at the word "fire" to advance towards the other as far as he pleased before firing; but the first shot was fatal, and the Frenchman fell. "Tell my wife and children farewell!" was scarcely uttered ere he expired.

Murder.—The Montgomery, Alabama, Journal of the 24th ult., states that the body of a man who had been murdered by a shot through the head, was found in Macon county recently, concealed in a hollow tree.

The body was stripped of every thing by which its identity could be determined. Not even a scrap of paper, that would throw any light on the business, name or residence of the deceased. From his dress, connected with other circumstances, he was supposed to have been a gentleman from some of the adjacent States in search of land.

Affray at Natchez.—A man named Standeford was stabbed at a faro bank in Nachez a few nights since, by Captain Howard, the keeper of the room. Although still alive at the last accounts it was thought Standeford could not survive the wounds. The cause of the affray was some dispute between the parties, in which the wounded man gave the other the lie.

A Murderer Frustrated.—A negro man belonging to E. Taney, Esq., of Washington county, Md. attempted to murder his master, on the 19th ult., but was frustrated by the prompt action of Mr. T. The negro escaped.

ITEMS.

Wars and Rumors of Wars.—Some of the Washington letter writers are making the most of the instructions recently received from London by the British Minister at Washington, and the proceedings consequent thereon. For ourselves, we believe nothing more than this, that the British Minister, under instructions from his Government, has renewed the application which he had before presented in his own name, for the release of Alexander McLeod. It was evident from the tenor of Ministers' remarks in the British Parliament, that this would be done; and we presume it has been done, firmly, but respectfully. Under the renewed application, our government will of course give to the subject all the consideration which it merits, and which is due to the character of the nation complaining.—*Journal Commerce.*

Kidnapping Case.—We understand that Captain James H. Wilson, whose case we noticed a few day ago, was on Thursday delivered to the authorized agent of the State of Delaware, who has taken him to New Castle for trial, assisted by Mr. Murphy, one of the city officers. The order for his removal was promptly forwarded to this city by direction of his Excellency David R. Porter.

When the trial takes place, we shall endeavor to make such arrangements as will enable us to give our readers a good report of the proceedings.—*Phil. Courier.*

When the bill impowering married women to make bequests of property belonging to them was before the Massachusetts House of Representatives, Mr. Bradburn of Nantucket raised a question of order by inquiring of the speaker, if under the rule which forbids members directly interested in any subject to vote thereon, all married men were not disabled from voting on this question? The Chair said that if Mr. B would put the case of any individual member whose wife held property, the point of order should be decided. Mr. Bradburn said he could furnish a list of fifty of the gentlemen so situated, but to save time he would leave the matter to their own consciences.—*Boston Merc. Journal.*

Western Rail Road.—The Massachusetts House of Representatives has passed the bill in aid of the Western Rail Road. It grants $700,000 in State scrip as a further aid to the Road, *provided* the stockholders pay in $600,000, or twenty dollars upon each share, and also give the State full control of the road and the operations thereon, by allowing five State Directors, instead of four as at present.

We learn from the Providence Journal that it is in contemplation to run a day line from New-York to Boston, the boat from New-York to land passengers at Stonington, and then to proceed to Newport. The whole trip will be accomplished by daylight.

Sandwich Islands.—It is not yet twenty-one years since the missionaries first landed on the shores of Oahu, and now by their labors, the language has been reduced to form; the spinning wheel, the loom, the plough, and the printing press, are in active operation there. Thirty thousand natives can read, fifteen thousand children are in the schools, ten thousand copies of the New Testament and twenty thousand copies of the entire Bible are printed and in circulation, *in the native language.*

Fast Day.—Gov. Davis, of Massachusetts, has appointed Thursday, the 8th of April, as a day of fasting, humiliation and prayer, in that Commonwealth.

Borrowers.—Sir Walter Scott once said in reference to people who borrow books and never return them, that "it was very difficult to find an accountant, though book-*keepers* were very plenty."

"*Lyceum Village.*"—There are many queer things in this world, and among the rest is a village got up and maintained in connection with the system of Lyceums introduced by Mr. Josiah Holbrook. This village bears the "honorable" name of Berea, and is situated about twelve miles south-west from Cleaveland, Ohio. Its chief business, except the cultivation of the mind, is the *getting out of grind-stones:* there being near the village a quarry of most excellent stone for this purpose. The "Self-Instructor," published in this city by Mr. Holbrook, says "Of more than 5000 stones already sold, not one has been returned or reported *bad:* while one half or two thirds both of the Nova Scotia and French Stones are either worthless or decidedly inferior." The Lyceum pupils at Berea work six hours a day, and spend four hours in study and recitations. "Two hundred shares of stock, and one hundred building lots in the Lyceum Village are now for sale,"—the former at $50 each, the latter from $50 to $75. "After the sale of the stock and lots now in market, the price of both will be advanced, and in the course of a year, rise to a hundred dollars or more."—*Jour. Com.*

Aiding in the slave Trade.—The late account from Liberia brought here by the bark Hobart, gives the particulars, from the Liberia paper, of the destruction of the notorious Pedro Blanco's slave depot at an inland in the Gallinas River, about 40 miles North of Liberia.

It appears that all the particulars of the destruction of this depot, and of Blanco's escape, were obtained from the Captain of an American brig, who was on shore at this depot at the time it was destroyed.

Now this American brig was no doubt at this slave factory for the purpose of supplying Blanco with goods to carry on this internal traffic. The late President of the United States, in his last message to Congress, very properly recommended Congress to prohibit American vessels from any dealing with the slave factories, and I hope it will be done early at the next session. The law very properly punishes a person who aids a murderer,—it ought also to punish persons who aid and abet the slave-dealer.—*Cor. Jour. Com.*

We have already adverted to the fact, that a war steamer has been built at Chippewa, and that materials for another had been collected at the outlet of Lake Champlain. We learn further from the Montreal papers that there are two or three war steamers on the stocks in that neighborhood, designed for service on the Lakes, although by the treaty of Ghent, Great Britain as well as the United States is restricted to a single armed vessel on those inland seas.—*Albany Daily Adv.*

The Governor of Virginia offers a reward of $200 for the arrest of a *murderer*; and $1000 for the arrest of a man accused of having assisted a slave to escape to N. York.

Mr. Samuel Emmis, editor of the eastern Argus, lately committed suicide by cutting his throat. *Cause*——Drunkenness.

U. S. Senate.—The relative strength of the two parties in the new Senate is as follows—28 Whigs; 22 opposition, and one vacancy.

A Stinging Charge.—An able Judge was once obliged to deliver the following charge to the Grand Jury:—Gentlemen of the Jury, in this case the counsel on both sides are unintelligible; the witnesses on both sides are incredible, and the plaintiff and the defendant are both such bad characters, that to me it is indifferent which way you give your verdict."

Social Position of Woman.—The present number of the Westminister Review, has an article, in which about ten recent works on this subject are reviewed, and the subject itself laboriously discussed. The writer dwells considerably, on the importance of conferring upon woman the right of voting in political elections. His arguments certainly bear very hard against the monarchical and aristocratical privileges in England. He thinks it mysterious, to deny to woman the lowest form of political privilege, while they place her on the throne. He thinks it evident, that the character of the House of Lords is such, and will be such, as will not well qualify them to legislate on questions affecting the interest of wives and mothers.

Boston and Providence Rail Road.—The rate of fare has been reduced from $2 to $1 50 per passenger, and the rate of freight from $5 to $3, and even to $2 per ton for large quantities. This reduction has greatly increased the nett revenue of the road.

A writer in the Hartford Courant proposes to run the contemplated railroad to Springfield by a tunnel, under the city of Hartford, at a cost of $42,000, for the complete arched tunnel.

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

THE FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad,—this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors"

"The Destruction of Jerusalem, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c, with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
Wordsworth.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts!'

Nov. 19, 1840.

Just Published,

"The Envoy, From Free hearts to the Free."

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make